A LETTER FROM Captaine RICHARD SYVANLEY, TO The Right Honourable, THE EARL OF WARWICK.

BEING

A full Relation of the taking of the Towne and Castle of Cardigan in Wales, by Major Generall *Langharne*, with above an hundred Commanders and common Souldiers, and all the Arms and Ammunition therein.

ALSO

The taking of the Irish Commissioners at Sea (that were going from the King in to Ireland) by Capt. *Coachman*, who are to be sent up to the Parliament; a List of whose names are here inserted.

Published by Authority.

LONDON
Printed for *John Thomas*. 1643.

MVSEVM
BRITAN
NICVM

A Letter sent to the Right Honourable, the Earle of VVarwick, *from Captain* Richard Swanley.

Right Honourable,

SInce my last of the 20. of *November* by Captain *Green* in the *Doggerboat*, Major Generall *Laugharne* keeping the Field, with such Forces as the indigencie of the County gave a posibility of subsistence, pretending for *Carmarthen*, lying still, working by double policy, to draw the hearts of the inhabitants of *Cardiganshire* to the State, and the

Force of *Carmarthen* with their adherents, into the ſaid towne, for their defence, and the indempnity of their adjacent Gariſons, opportunely riſe and advanced from his Quarters to the towne of *Cardigan*, where the Countrey, formerly invited, made a party to aſsiſt the *Generall*, to complete the deſigne in agitation, and the town (faced at diſtance) willingly ſurrendred and complyed; the Caſtle (being a conſiderable place, ably manned, having the ordnance of the *Convert-Frigot*, there ſhipwrackt) moſt obſtinately held out, til a Demi-Culverin of braſſe, belonging to the *Leopard*, was mounted, and played three dayes upon them, forcing a breach, which was gallantly entred and made good by our party, and the Caſtle ſtormed, wherein were 100. Commanders and Souldiers, with their Armes and good plunder; not

for-

forgetting the *Converts* Ordnance, returned by divine providence, and works of mercy in a Commander, adding honour to acts of chivalry, invited the Generall to give the Steward life, who contemned quarter. The town and castle reduced, and the Country in the major part (as conceived) wel-affected, our Army are advancing towards Newcastle, the enemies next Garrison, which (as conceived) will bee slighted or acquitted by the Enemy, and that County brought to a right understanding of their duties, and Parliamentary just and honourable proceedings: to God be rendred the due praises of his mercies. Vessels of late have been designed to the wel-affected Garisons in Ireland, but none (in regard of contrary winds) returned; and Shipping to ply up the channell as high as *Miniard* have also been commissionated

sionated to give intelligence and assistance to our Forces in those parts; Sir THOMAS MIDDLETONs Magazine of Ammunition since disposed of to Leverpoole. Nothing that integrity and action may add life to the publike good, shall by Gods assistance, be wanting, and my faithfull endeavours shall comply with your Honours great trust, whose happinesse shall ever consist, my very good Lord, to be

1. *Jan.* 1644. *Your most humble and faithfull servant,*

Rich. Swanley.

Postscript.

My Lord,

IN the night of this date, arrived Captain Coachman, in the True-love, from Leverpool, Colonell Moores Letter from thence directed to me I have herewith presented, who brought in the Content-prize with the passengers, as per list: I have included a paper that from Dublin came to hand, to whom I can yeeld no compliance, for want of Ammunition. Pray take present order to supply mee with Ammunition, and all stores, otherwise I shall burthen the State, and be disable to do service.

A List of tie Passengers names, taken in the Content-prize bound for Dublin, by Captain Coachman in the True-love.

The Lord Brabison.

M. Henry

Sir Henry Tichborne.
Sir James Ware.
M. Thomas Wakefield.
M. Robert Price.
M. Thomas Williams.
M. John Smith.
M. Alexander Nugent.
M. Richard Holland.
M. Patrick Pue.
with their ſervants,

All which are to be ſent to the State, in the Honour, by Captaine Seaman, *being of conſiderable force, with the firſt conveniency.*

FINIS.

A Diary, or an Exact IOVRNALL

Faithfully communicating the moſt remarkable proceedings in both HOUSES OF

PARLIAMENT:

BRITISH MUSEUM

As alſo delivering the true Intelligence from all the Armies within His MAIESTIES Dominions.

With many other remarkeable paſſages both by Sea, and Land, From *Thurſday* the 9. of *Ianuary* till *Thurſday* the 16. of *Ianuary*, 1643. viz. 1644.

A great defeat given to Sir Richard Greenviles *forces by the Garriſon of* Plymouth. *The bold attempt of the Enemy to ſtorme the Towne of* Plymouth, *and their taking of three of our workes, and how they were afterwards beaten from them by our men with exceeding loſſe. Colonell* Goring *retreated from* Portſmouth *towards the Weſt, and the Parliaments forces following eager and inſtant to overtake them. The Names of the Commiſſioners of the Houſe of Peeres, and of the Houſe of Commons that are to treat at* Vxbridge, *with the Commiſſioners from the King. Captaine Swanleys Letter to the Lord Admirall concerning the taking of the Iriſh Commiſſioners and the Towne and Caſtle of* Cardigan. *The late Atchivement at* Abbington *exactly related, &c.*

Printed for *Matthew Walbancke* at *Grayes Inne* Gate.

THere was this day a modeſt and well accepted Petition preſented to the Houſe of Commons, from divers Officers of the Lord Generalls Army concerning the better diſciplining of it, which is already taken into conſideration. The Houſe of Commons alſo preſented to the Lords their reaſons repreſenting what a neceſſity there was for the ſpeedy paſſing of the Ordinance concerning the Vote for the diſplacing of the Members of either Houſe from any place of imployment, either military or civill, the delay of which will give much advantage to the enemy, and hinder the ſettling of the Army. It was therefore ordered, that no private buſineſs ſhould be debated in the Houſe

untill this Ordinance were agreed upon, and the Militia setled and the Commissioners to treat, elected the names of whom I do beleive you will receive before I have concluded this Intelligence.

There was also care taken for the Garrison Souldiers of Plymouth, who are to be provided with Rayment and other necessaries with which there is a ship now under sayle, and watching, and making use of all advantage of the Windes to make haste unto them.

There was also some debate concerning the sending of some speedy provision into Ireland, and it was voted that a considerable proportion should be speedily transported thither for the supportance of the Protestant forces, the condition of whom you shall receive in your Field Intelligence.

The Field Newes.

AND this I cannot better represent unto you then in a letter sent by the Major of London Derry and Colonell Audley Martin a man of an able hand, and head, and who wants nothing but a well affected heart, the better, which will evidence how averse they are to the solmne Covenant, for your better satisfaction I thought it requisite to communicate unto you.

SIRS.

WE have perused a letter of yours of the 23. of this instant, directed to Captain Osburn and Captain Lawson, wherein we collected by vertue of a Commission and instructions from the State of Scotland, and you have proceeded in the administration of the solmne League. And that not only all of the Scottish Army, but many of the British as well Souldiers and Inhabitants of the Counties of *Down* and *Antrim* unanimously welcome the same, and that you now intended to visite these parts, and are desireous to know with what acceptance the Towne of Derry, and the Regiments about it do intend to receive the Covenant. In answer to this, we thought fit to returne you that we first tooke notice of this Covenant, by letters from the Parliament in England, which were sent by Captaine O Connolly, wherein they expressed, they would send some unto us, who should give us further satisfaction for the grounds thereof, so that we conceive, your Authority from the State of Scotland to be much contracted to inable you to the administration of it unto us, who are of the British Army: for though we much reverence the State of Scotland yet it may be a president of dangerous consequence to our posterity, to engage our selves in so Nationall and exemplary concernment, by vertue of an Authority derived from them, so that if we made you no other reply, but that we must expect the Parliaments further direction, we might thinke it satisfactory. That the Scottish Army and many of the British have welcomed it, we professe our selves to have beene very happy in their assistance; but we understand our selves, that we are immediatly subject to the Lawes and Government of this Kingdome of Ireland,

either

either as we are in a Civill or Martiall capacity, so farre different, as the example of the one, in a subject of this nature, is not a binding argument for the imitation of the other.

And certainly if our fellow Subjects of those parts, had received so timely an advertisment, as wee have lately done, it would have ministred some Martiall scruples unto them; for wee have received Letters from His Majestie (whose construction of the Covenant we forbeare) and Proclamation, from the State of this Kingdome of *Ireland*, who have ever beene, and are Independently instructed with our Government, and the sence of our Parliament in this Kingdome upon it, which all unanimously doe prohibite, that we in no wise tender, take, or suffer the said Covenant to be taken, but to imploy our indeavours to the contrary, and the failers herein are not to suffer any small reproofes, but to abide the highest censure of our Lawes, so that if for the present (and being in these great streights) we should receive the same, how should wee sweare in the Article to maintaine our Lawes, and in another Article sweare to demolish that which is established by the solemne Statutes of our Kingdom? To repeale a Statute is proper, but not to breake it downe; and that Repeale must be by the House of Commons Assembled in Parliament, and not by common people assembled in the Field. How shall we sweare to defend the Priviledges of Parliament, and in the meantime oppose the sence and Declarations of our naturall Parliament and desert those whom wee have elected? how shall we sweare to maintaine our Liberties, and presently afterwards sweare that the Delinquents must be tryed by the Judicatures of the two Kingdomes, of *England*, and of *Scotland*, or by others having power from them, or to that effect? By which wee doe so subject the Liberty of us and our posterity, that we leave our Lawes a dead Letter without Judicature, which is their soule, and the breath of us all. Wee intend not to dispute, but only propound some Questions that *prima facie* doe arise, and we could heartily wish that this Covenant had been forborne, which may (if prest) breed a distraction amongst us that are firmly united against our comon Enemies and in that, we hope we shall give the Parliament abundant satisfaction.

This premised, draws an answer to our last Question, how the Covenant will bee entertained here? The answer to which is, That for as much as concernes us, we labour in great streight, and shall make known our condition, and the present constitution of our affaires, and the sence of our Parliament and State concerning the same, which happily may put them into second thoughts, untill which time we resolve to forbeare medling with the same, and are heartily sorrie we cannot welcome your Message as yet, desiring you to forbeare proceeding further in your Journey, or comming to this place, or parts, that the peace and unity now amongst us may not be disturbed. We pray you to take our ad-

vice and request into your serious consideration, and resolve not to come further, for we cannot admit you into this City without danger, which we would willingly prevent; So we remaine,

London Derry 1644.

Your respected Friends,
Robert Thornton Major,
Audley Mervine.

Friday January 10.

THe new composing of the Army and the manner of it was presented to the House of Commons by the Committee of both Kingdomes, which was to consist of a set number of Horse and Foote, and a traine of Artillery. The number of the Horse were to bee compleate seven thousand, and the Foote fourteene thousand, how these will be commanded, and by whom, is not yet determined.

A report was made concerning some defects in keeping the Line. By this Line you must understand all those Counties which at this present are under the command of the Parliament and the State. The Lord Generall and the Earle of *Manchester* this day returned their answer concerning it, And care is taken that the Enemy shall not grow upon us by getting ground.

The City Intelligence.

ANd indeed (Gentlemen) it may be newes unto you in the Country if already it hath not arriv'd, and that is concerning the death of the Archbishop of *Cant.* who was this day beheaded on Tower-Hill. I will not trouble you with his last sermon, because it hath beene so often already repeated, and so often in print. This only I will insert, that the man (until he humbled himselfe unto the Block) did stand much upon his integrity and at his death did justifie his Innocency expecting (I believe) som honour to be don unto him from another age, in whose Almanacks he would shine in Rubrick, and be canonized for some saint, or at least be crowned for a Martyr. *The Field Newes.*

WEE understand from abroad that Colonell *Gerrard* is marched unto *Northamptonshire*, and this day was informed to bee about *Derby*. I hope by his absence that the Parliaments Forces will be carefull to gaine some advantage, which (if I hold right augury) I doubt not but I shall be able to acquaint you with, before I have compleated this Intelligence. In the meane while this I can assure you that Colonell *Rossiter*, and Colonell *Fleetwood* are on the other side of *Northamptonshire*, with a resolution to hinder his passage towards *Leicestershire*, or from the reliefe of *Newarke*.

Saturday January 11.

THe examinations concerning the Delinquents in *Kent*, were this day sent up by the Committee there residing unto the House of Commons, the Delinquents

Incquents are about fourescore in number, who (it is conceived) will suddainly bee brought to Tryall.

The House of Lords did present to the House of Commons their Reasons against the great Ordinance, but the House of Commons Ordered that on Munday following all the Members of the House of Commons should attend their Messenger to the House of Lords, who is to importune the Lords for the passing of the great Ordinance, the affaires of the Kingdome being for the present in such distraction, that any further delay may be very prejudiciall.

The Newes from Sea.

AND this Newes we received from Captaine Swanley, who (at this day wee were certified) did take severall Irish Commissioners who (it is said) were imployed by his Majestie for the bringing over of more forces into England, amongst these are the Lord Babison, sir Henry Titchburne, sir James Ware, Master Wakefield Mr. Williams Mr. Smith, Mr. Holland and others, they are said to have received instructions at large, and his Majestys Commission under the Broad seale of this you will heare further when the ship arrived in which they are, and this is every day expected. In the meane time we can informe you, that these Commissioners from Ireland were taken at Sea by one of the ships of Leverpoole and were sent to Captaine Swanley by Colonell Moore, the Governour of Leverpoole.

I told you the day before that Col. Gerrard an able and experienced Commander on the Kings side was come into Northamptonshire. Wee shall this day informe you that good successe hath attended our forces in his absence in Wales and that is that Major Generall Langhorne hath taken both the Towne and Castle of Cardigan, and possest himselfe of all the Ordnance, Armes, and Ammunition.

Munday Ianury 13.

THE great businesse of the House this day was settling of the Armies, and an Ordinance is to be brought into the House for that purpose. The House of Commons (according to their Order) did goe unto the House of Lords with a Message to presse them to passe the great Ordinance and the Lords returned answer, that they would speedily take it into their Consideration.

The Commons afterwards determined what numbers of Horse and foote should make up the new modell of their Army, and how many should be in every Regiment, and what proportion every Countie should monthly contribute for the maintenance of them,

The Field Newes.

THIS day we understand that a party of Colonell Purfoyes Regiment, had beaten up the enemies quarters at Banbury and at Addisbury, and there they had taken 40. horses in one place, and about twenty in another. And that the Earle of Manchester had order to command his horse out of the County

of

of Bedford, who are said to be three thousand in number to oppose Colonell Gerrard, and these brave Troopes of Horse with those which before I named of Colonell Rossiter, and Colonel Fleetwood, may make the enemy to returne againe into Wales, weary and beaten, to recrute his broken numbers.

Tuesday, January 14.

This Day the House received the businesse of the Treaty, and the nomination of the Commissioners on our side, who are to meete with his Majesties Commissioners to treat at Vxbridge; there are foure of the House of Peeres, whose names are the Earle of *Northumberland*, the Earle of *Pembrooke*, the Earle of *Salisbury*, and the Earle of *Denbigh*. There are eight nominated out of the House of Commons, and these are, the Lord *Weyman*, Mr. *Solicitor* Generall, sir *Henry Vane* the younger, Mr. *Crew*, Mr. *Prideaux*, Mr. *Hollis*, Mr. *Perepoint*, Mr. *Whitlocke*.

The Field Newes.

WEE received letters from Abbington certifying that on the Friday before there came Intelligence to Major Generall Brown, that the King and the whole Court were immediatly resolved for Bristol, and about the breaking of the next day being *Saturday*, a party gathred from Wallingford, Tarington, Whitery, &c. Oxford, and all their quarters round about, consisting as we now understand of 8000 horse, and 1000 foote commanded by Prince Rupert, Prince Maurice, sir Henry Gage Governour of Oxford, and by most part of the Oxford Gentlemen attending him to see the issue, who came upon us on Cullam side, where they had got over the first Bridge called Cullam Bridge, which is more then a quarter of a mile from the Towne, where were two Centinells, one walking of whom they snapt up, the other fired and retreated safely, they were got neare our Town Bridge cald Hartbrige, ere we could well make ready, for at first they were resisted onely by some few of the Guard. It was very foggy, and we expect they might have another Body on Oxford side to storme our Works: So our Major Generall manned all the Works, and then drew out of Hartbridge upon the Enemy, who had hitherto beaten backe ours, being in number not above forty, towards the Bridge; their Ordnance plaid in the meane time, being planted on a convenient Hill, fitted with hedges and ditches, which secured their foot while they kept the Cawsey between our two Meddowes. In the meane time they forced the inhabitants of Cullam, to worke at Cullam-bridge to pull it downe all, reserving onely a plancke for their men to Retreate, in case they could not storme us, supposing thereby to hinder us from persuing them: and they in the mean time to fortifie the Lady *Caryes* house, and Cullam Church; which would have been to us an unspeakable annoyance; For this as is since confest, was their designe, in case they could not carry the Towne by Storme.

The

The Meadow on each side the Cawsey was ever flowed, yet at last when our Major Generall heard by his Scouts that none stirred on Oxford side, he sent for more men, commanding them to make over into both Meadowes, and flanke the Enemy on each side, which they did very cheerefully, and upon this quick y not only cleered the Cawsey, but recovered *Cullam* Bridge from them, and with ease, beat them up to their Guns and hedges, and at last from thence also; wherepoun *Prince Rupert* sent Sir *Henry Cage* with many other Gentlemen to incourage their men, and stop their flight, where many of them lost their lives: And Sir *Henry Cage* himselfe also was slaine, in fine, they could be stay d no longer, but ranne quite away, our men were madde to follow them, running up to their middle in the water, which our Major Generall thought improper and unsafe, our horse not being with us, and in respect of the Garison. For our Horse quarters being on that side next *Farringdon* were at the same time and instant beaten up by fourscore of the *Farringdon* Horse made up of 3. Troops, whereof one was the Princes, who were all taken, and slaine, and wounded except 10. or 12. onely, whom ours pursued, within a myle of *Farringdon*. Major *Farmer*, Sir *Hatton Farmers* Sonne, and Major of the Princes owne Regiment was slain upon the place, whose body was this evening sent for by a Trumpeter from *Oxford*, and granted, the Princes owne Captain Lieutenant was runne through the Belly by Captaine *Blundell*, Captaine of a Troope in Colonell *Martins* Regiment, who was seene to kill many others that day with his owne hand, and did most gallantly. Wee took many prisoners, and 5. Irish men who confessed themselves so to be, were presently hanged up in the Market place according to the Ordinance of Parliament. Of all our horse blessed bee God, not one was lost but any wounded, but Captaine *Blundell* slightly in the face, and two more.

Their main body about 11. of the Clock, for from 7. till then wee fought, returned home glad for their repulse as also for the death of Col: *Gage*, & many other gallant Gentlemen, and as wee are into mid Leivtenant Colonell *Lower*, and Major *Wall* both of *Wallingford*, lost their lives. The Country people averre that besides those they threw into the River and left behinde, they carried away 3. Cart-loads of dead to *Oxford*.

They plundred Cullam most miserably, stripping from divers women of ranke all their clothes, and rocke from the Lady *Cary* an ancient Lady sicke in her bed, her rings from her fingers, Watch and whatever they could carry. We lost no men of note, but Major *Bradbury*, and some eight or ten common Souldiers and about fifty wounded; for there are no more under the Chyrurgions hands; of whom not above foure or five are like to dye; amongst the wounded are none of note but Captain *Melvin*, and Cap: *Butterfield* both gallant men: and of my Lord Generals Army, whose Red-coats did now as gallantly as at Newberry, and indeed all our foot behaved themselves courageously. A Warrant

rant was found in Major *Farmers* pocket when he was dead, signed by Prince *Rupert*, directed to him, that he should the next morning by breake of day, with a strong party of horse beat upon our Quarters at Sutton and Wick, for that himselfe did intend at the same instant to fall on, on the other side of Abbington, And at the bottome of the Warrant was writ, *For Gods sake faile not, Wednesday January 14.*

The businesse concerning our Armies is now determined, and it is Ordered that there shall be twelve hundred in every Regiment of foote who are to consist (in the whole body) of foureteene thousand men, and there are to be 7. thousand horse, and this Army is to be payed out of the Assessements, which are proportionably to be gathered out of every County, so that the Parliaments Souldiers, who are now no more to live on free quarter will live in better discipline, and receiving constant pay, will be no more such a burden to the Country as heretofore they have beene.

There was a report that the halfe Crownes should no more passe for Currant, but its a report only raysed by the Malignants, who are ready to take any occasion to administer a subject of discontent unto the People.

The Field Newes.

THere was a great triumph at the Portugall Ambassadours house, for a great Victory obtained by the Portugall against the King of Spain. In which [as we are informed] the Portugalls did kill of the Spaniards seven thousand, and took three thousand prisoners, and seized upon sixteen brave Pieces of Ordnance, and about two or three hundred Carriages. Although it is neglected and almost forgotten by men, yet the hand of God is just, and though it comes oftentimes late, yet it comes alwayes certain; and the usurpation of the kingdome of *Portugall* by the King of Spain remaineth now to be finished. To return more now unto our selves, we understand that our Garrison of *Plimouth* have given a great defeat to the Enemy, who made a bold assault upon the Town, and did fall upon it with so much violence, that they became masters of three of our Works; but the undaunted Garrison uniting their selves into one Body, and courage did give them no long time to enjoy their purchase but suddenly and at once, charging on them, they did force them first to a disordered Retreat, and afterwards to a shamefull flight; and having regained the Works they did pursue their Victory and killed and tooke prisoners many hundred of the Enemies.

Captain Swanley did certifie in a Letter to my Lord Admirall, of his taking the Irish Commissioners, and the Town and Castle of Cardigan. I forbeare to be long on the particulars, because the Letter is expected to be published. Colonell Goring is retreated from Portsmouth towards the West: He found the place where he was did begin to be too hot for him. The Parliaments Forces which belonged to Sir William Waller are almost on the heeles of them, and make all the haste they can to over take them. From these you suddenly (it is like) will heare of Action. The Scottish Commissioners that are to assist at the Treaty at Uxbridge are not yet named.

FINIS.

IDOLATERS RUINE AND ENGLANDS TRIUMPH; OR THE MEDITATIONS OF A MAIMED SOULDIER.

Wherein is contained singular incouragement for all Souldiers that fight for the Lawes of a Kingdome, and the liberty of the Subject, and contend for the Gospel of *Christ*, against the power of *Antichrist*.

And also certaine descriptions of plots and traytors, both in *England* and *Ireland*; and also how God hath crossed Idolaters ever since the Creation, at one time or other; and of later times how God hath prevented by his power and *providence the noysome vermine and brood of* Rome, *from bringing their cursed intents and purposes to perfection.*

Written by a Commander, wounded in the Parliament service, well knowne, and approved of, in, and about *London*: in the time of his Cure meditating upon the 48 of *Jeremiah*, at the 30 verse, *I know his wrath, saith the Lord of Hosts, but it shall not be so, his lies shall not so effect it.*

By *W. W.* Souldier.

Whitfield

Authorized and published according to Order.

Jan: 17. 1644

LONDON;
Printed for the Author in the yeare 1645.

MUSEUM

TO ALL NOBLE, VALIANT, AND FAITHFULL SOULDIERS,

which Fight under the Banner of the LORD JESUS.

GENTLE READER;



Et me intreat a charitable opinion of theſe my Labours; doe not ſlight the worke, becauſe of the workman: Some certain ſpirits there be, which are like *Tobias* and *Sanballat*, who if they know of any thing which they doe not like, preſently they have their mouths filled with mockes, and words of deriſion, rather then with words of diſcretion; whoſe actions doe tend unto faction. If it be objected, There is no need of ſo meane a work, eſpecially from a lay-man, ſeeing we have ſo many learned Divines: I anſwer, it ſometimes pleaſeth God by weak inſtruments to effect great things. *Priſcilla* and *Aquila*, though not much learned, may ſometimes be able in ſome

things to teach a learned *Apollos*; My unworthineſſe, I hope, ſhall not hinder the acceptation of my inſuing Diſcourſe; I was known to be active in the execution of my place in the field, before the face of an enemy; ſo alſo I could not be idle in my private chamber, according to my abilities, although lame of body, being in cure under a Surgeons hands 17 weeks, and in the writing of it in much paine. Wherefore if there be any thing amiſſe in it, cover it with the mantle of love and true affection to a Souldier. My love to the peace of this Kingdome is ſuch, that though I cannot ſerve the State in a military way, as before, yet I have preſumed to write this booke, for the incouragement of ſuch Souldiers which have their limbes, to be faithfull and valiant, in, and for the Cauſe of God, for the pulling downe the Kingdome and Throne of *Antichriſt*, and the exalting of the Scepter, Government and Kingdome of the *Lord Ieſus Chriſt*; and ſeeing wee have ſet our hands to the plough, let us not look back, but hold out unto death, that wee may injoy the Crowne of Life. Farewell.

Yours in Chriſt Ieſus,

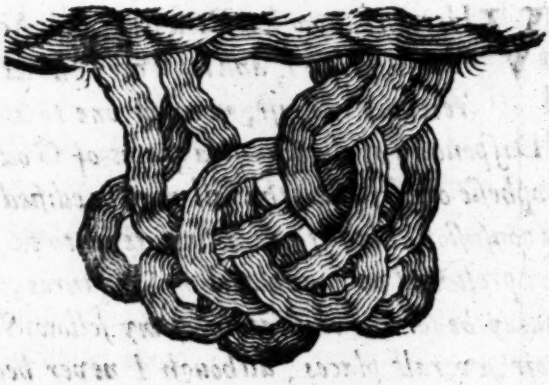
WILLIAM WHITFEILD. L.

THE APOLOGIE.

THe time hath been when none durſt write or ſpeak
Of things divine, but Prieſts and Prelates great.
Then Peters *key was onely in their hands,*
To ſet men free, or keep them ſtill in bands:
But now our happie Parliament *hath wrought*
A change with them, and us from thraldome brought.

VVHerefore now let Priſcilla *and* Aquila *be* Pauls *helpers, and let every one as he hath received the gift, miniſter one to another as good Diſpencers of the manifold graces of God, and let us propheſie one by one, that all may be edified, not to breed confuſion, but ſo farre as may tend to edification. I have preſumed on ſome places of Scriptures, which I hope may be for the edification of my fellow-Souldiers in their ſeverall places, although I never heard any Miniſter from that place of Scripture, which is the ſubject of my inſuing Diſcourſe; neither did I read any mans workes in the time of my writing of it, ſave onely the Bible, which is the Word of God, and my teſtimony for what*

what I have writ; except ſome particular paſſages in England *and* Ireland, *which I have ſeene and knowne, which are as true as man can ſpeake: all which I deſire may take ſuch effect with the gentle Reader, that it may adde to the incouragement of all noble, honeſt, and faithfull Souldiers in this Kingdome.*



IDOLATERS RUINE AND *ENGLANDS* TRIUMPH.

JEREMIAH 48. 30.

I know his wrath, ſaith the Lord of Hoſts: but it ſhall not be ſo; his lies ſhall not ſo effect it.

IN theſe words we may obſerve three particulars; Firſt, The perſon ſpeaking; Secondly, The perſon ſpoke of; Thirdly, The effect of this ſpeech.

Firſt, Wee are to take notice who it was which ſpake, namely, *The Lord of Hoſts.*

Secondly, The perſon ſpoke of; and that was the proud and inſolent King of *Moab.*

Thirdly, The effect of this verſe, and that is a Declaration of Gods Reſolution.

In theſe words wee may obſerve theſe two generalls:

Firſt, Gods wiſdome: Secondly, A Kings folly.

The wiſdome of God is ſeene in that he knew the heart of the King, in theſe words; *I know his wrath.* The folly of the King doth appeare, in that his heart was filled with envie and wrath, even againſt the Lord, *the Lord of Hoſts:* at *whoſe voyce the earth ſhooke, the heavens dropt, and the foundations of the hills were diſcovered.* Pſal. 18. 7.

Ah poore creature, feeble wretch, ſilly worme, duſt and aſhes, doeſt thou lift up thy ſelfe againſt the *Almightie?*

What if thou beeſt the King of *Moab*, yet notwithſtanding thou art

Pſal. 2. 9. art but as an earthen veſſell in my hand; I have a rod of iron alſo, with which I can breake thy bones aſunder; Doeſt thou ſwell
Iſa. 40. 15. in pride againſt me? Alas, poore ſinfull wretch, *before me all the*
Prov. 8. *Nations of the earth are but as a drop of a bucket: It is by me that Kings reigne, and Princes decree juſtice.* Thus might the great God of Heaven diſpute the caſe with this proud and inſolent King of *Moab.*

Secondly, Here is to be noted Gods Reſolution in theſe words, *But it ſhall not be ſo, his lies ſhall not ſo effect it.*

The King of *Moab* thought, becauſe he was a King, that he might doe what he pleaſed; O but the Lord will make the King of *Moab* to know, that he is King of Kings, and Lord of Lords, *who inha-*
Jere. 34. 19. *biteth Eternitie, and dwelleth in the higheſt Heavens,* and taketh notice of all the actions of the Kings of the earth, and will call them to an account for their actions, as ſtrictly, nay, more ſtrictly then the meaneſt begger: *Wee muſt all appeare,* (ſaith S^t *John*) *before the Judgement ſeat of Chriſt, to anſwer for that wee have done in the fleſh, whether it be good or evill*; as well the King as the begger; *for with God there is no reſpect of perſons,* ſaith the Apoſtle *Paul* in the 2. of the
Rom. 2. 11. *Romans* and the 11. verſe.

Let the King of *Moab* determine what he pleaſeth, yet notwithſtanding, the Lord was reſolved to croſſe him, and to cut him off from the eſcaping of Gods judgements: let the King of *Moab* take what courſe he can to effect his own ends, yet *ſaith the Lord of Hoſts it ſhall not be ſo.*

Secondly, *His lies ſhall not ſo effect it*; that is to ſay, the ſtrength on which he leaned ſhould faile him; as, namely, his Princes and his Nobles, and his mightie men of valour, they ſhould all deceive him, they ſhould not prevaile againſt the Almightie in that day of the Lords indignation, when the Lord ſhould come to dip his garment in the bloud of his enemies, and vindicate himſelfe upon his adverſaries.

Having made ſome entrance into theſe words, theſe three points offer themſelves unto our conſideration:

And firſt, from the perſon ſpeaking in the firſt clauſe of the verſe, in theſe words; *I know his wrath, ſaith the Lord of Hoſts.* Wee may take notice, that envie and pride, and even the wrath of Kings, is not hid, but lieth open to the Lord of Hoſts.

2. From

Secondly, from Gods reſolution in theſe words, *But it ſhall not be ſo, his lyes ſhall not ſo effect it:* we may learn two things.

Firſt, in that the Lord ſaith, *It ſhall not be ſo*; as if the Lord had ſaid in more words, Let the King of *Moab* do what he can, and what he will, yet he ſhall be cut off from his expectation, it ſhall not be as he intendeth, he ſhall be deceived, it ſhall not be ſo.

From the firſt clauſe of Gods reſolution we may learn, that it is the Lord of hoſts which is able, and he it is that ſometimes will croſſe and thwart wicked Kings in their wicked intents and purpoſes.

Thirdly, from the third clauſe of the verſe in theſe words: *His lyes ſhall not ſo effect it.* We may take notice of this truth alſo, That when God will execute his fury and diſpleaſure upon an ungodly King, all the policie, wit, or ſtrength that he can uſe or make, cannot free or deliver him from Gods judgements. There is no wiſdome, nor underſtanding, nor counſell which can prevail againſt the Lord, ſaith *Solomon*, Prov. 21. 30. Prov. 21. 30.

My intent is firſt to inſiſt upon this laſt clauſe of the verſe, and to prove it further by other places of Scripture. Firſt in *Ezek.* 22. 14. *Can thine heart endure, or can thine hands be ſtrong in the dayes that I ſhall deal with thee? I the Lord have ſpoken it, and will do it.* Here the Lord propounds a queſtion, although it were to the greateſt Emperour on the earth, yet he muſt anſwer whether he will or no, that he is no way able to deal with the God of heaven, or to incounter with the mightie Jehovah. Ezek. 22. 14.

Secondly, and thou prophane and wicked Prince of Iſrael, whoſe day is come when iniquitie ſhall have end, *Thus ſaith the Lord of hoſts, Remove the Diadem, and take off thy crown*: Where we may plainly ſee, that the Lord hath Kings at his command, and he it is that will exerciſe his wrath, and furie, and indignation upon them at his pleaſure. Yea if one King had a world to oppoſe the God of heaven, yet notwithſtanding if he doth but ſay the word, his Diadem muſt be removed, and the Crown from off his head: He it is that ſetteth Kings upon their Thrones, and at his pleaſure can lay their honour and glory in the duſt. Ezek. 21. 26.

Is a King a Tyrant? is he a lover of pleaſure more then a lo-

ver of God? Does he love and countenance the Idolaters of a Kingdome? Fourthly, is he himſelf an Idolater, and ſo by conſequence a wicked and ungodly Prince; yet let the Saints of God be couragious, and of a noble ſpirit, let them lift up their heads with joy, even in the worſt times.

Why ſo? Becauſe the Saints have a King whoſe power, and ſtrength, and wiſdome is able to confound all the Kings and Princes of the world: if once the King of Saints doth but begin to let his fury take hold upon a wicked and ungodly *King*, although he were the greateſt Emperour in the world, the furie of the Lord would make him tremble; the wrath of the Lord is like a river of brimſtone.

Prov. 19.12. The wrath of a King is but like the roaring of a Lyon; it can but take hold of the bodie, and not that without Gods permiſſion. Oh but the wrath of the Lord extends further, it can lay

Luke 12.3. hold of the ſoul: *Fear not them therefore that can kill the body, but fear him that is able to deſtroy both body and ſoul, and caſt them both into hell*: ſaith our bleſſed Saviour. *I have ſaid ye are gods, but ye ſhall die as men*, ſaith the Lord. The Lord honours Princes here on earth, to ſit as gods to judge the people righteouſly in this world like the children of the moſt high. But when like *Saul* they refuſe the commandments of the Lord, the God of heaven will make them know then that he can maſter them, that he can rule them in their greateſt ſtrength. *Amongſt the gods who is like unto thee O Lord: all the Nations which thou haſt made ſhall worſhip thee*, ſaith the Prophet *David*, Pſal. 86.8,9. A wicked Prince is ſo farre from freeing or delivering himſelf from the judgements of the Lord, that he is able to deliver and to give up a King into the hands of his Enemies; as we may ſee, *Deut.* 2.24. where the Lord himſelf ſaith, *Riſe ye up, take your journey, and paſſe over the river Arnon: Behold, I have given into thy hand, Sihon the Amorite King of Heſhbon, and his land.*

2 Sam. 18.14. It was not the policie of that craftie *Achitophel*, or the ſtrength of *Abſolom* that could prevail againſt *David*, whom God had eſtabliſhed on his throne. Why ſo? becauſe the Lord

2 Sam. 15.3. was againſt them, and therefore their wit and policie brought them both to untimely ends and deſtruction. *Saul* may go and conſult with the witch of Endor how he may be delivered from

from the judgements of the *Almightie* which was threatned by the Prophet againſt him; but alas, he does but inſnare himſelf in the net of Gods wrath and furie the more. For if a wicked King ſhould walk ſoftly with *Ahab*, or offer ſacrifice as did *Cain*, or as King *Saul* did, who forced himſelf, ſaith the text, to offer burnt offerings unto the Lord, for fear more then for love: yet notwithſtanding all this is to no purpoſe, or whatſoever may be uſed by the power of man, Angels or devils, no power is able to withſtand the Lord. When he will execute his judgements upon an ungodly King, or a wicked Prince; neither is it in the power of a Princes, or a Queen, although, like *Jezabel*, ſhe ſhould uſe all her wit and ſtrength that poſſible ſhe could make, to pull down the true worſhip of God, and ſet up idolatry: when the Lord ſets himſelf againſt ſuch a Queen, he has all his creatures to command to execute his will upon her, yea the very dogs it may be ſhall devoure her; God has all his creatures at command, as we may ſee in the execution of his wrath upon *Pharaoh* and his hoſt whom he drowned in the Red ſea.

2 Sam. 17. 23.
1 King. 21. 23.
Gen. 2.
1 King. 21. 27.
2 King. 9. 37.

Kings ſometimes puts great confidence and truſt in men of learning, ſuch as are the Judges of a Kingdome, or the Prieſts and Prelates in a kingdome; but alas, theſe can do nothing againſt the Lord, he it is that can turn the counſell of the wiſe into fooliſhneſſe. If a wicked King ſhould gather all the wiſeſt and the moſt learned men of his kingdome, and ask counſell of them, as *Ahab* King of Iſrael did, when he called together 400 prophets, our God can put a lying ſpirit in the mouthes of all his Prophets that they ſhall deceive him, that ſo he may be cut off from the face of the earth.

1 King. 22. 6.

Secondly, let the ſouldiers of Chriſt have patience. Why ſo? Becauſe when Gods time is come for the deſtruction of his enemies, all the ſtrength which he can make cannot free him from ruine and confuſion. The Church of God may be brought to a lowe ebbe as it was in the dayes of *Jehoſaphat*, when the people of God were but a ſmall number, in ſo much that the good king confeſſed before the Lord that he was in ſuch a ſtraight that he knew not what to do; the children of *Ammon* and *Moab*, and them of Mount Sirr, were all combined toge-

ther againſt him, uſing all their power and might they could utterly to deſtroy the people of God; yet notwithſtanding he was contented to wait upon God. Wherefore he ſaith, 2 *Chron.* 20. *I know not what to do, but our eyes are toward thee.* As if he ſhould ſay, Although we are in great danger, in regard of our enemies and our own weakneſſe, yet we will not be quite caſt down, we know thou art able to ſave us, and to deliver us out of the hands of our enemies if thou wilt: wherefore our eyes are toward thee, we will wait upon thee for deliverance even when thou pleaſeſt.

When the people of God doth thus patiently wait, and by
2 Chro. 20. 17 faith reſt upon God for deliverance, the Lord will in his good time anſwer the lawfull expectation of his people, as the Lord did anſwer *Jehoſaphat*, 2 *Chron.* 20. 17. where he ſaith, be not afraid, neither be diſmaid becauſe of the great multitude, for
2 Chron. 20. the battell is not yours but the Lords; you ſhall not need to fight in this battell, but ſtand ſtill and ſee the ſalvation of the Lord. If we live in a kingdome, in a City, where there be it may be an hundred of the enemies of the Goſpel, to one of them which will fight for the cauſe of Chriſt againſt the power of Antichriſt; let us not be diſmaid at the greatneſſe of their number, or of their perſons; for if we can but wait with patience upon the Lord, he will ſhew us his ſalvation.

Be patient all ye that are champions of Jeſus Chriſt, who ventures your lives, and limbs, and all your eſtates that you have, for the cauſe of God; although to our knowledge we had
1 King. 19. 9. but one faithfull Prophet living amongſt us, as it was in the 1 *King.* 19. 9. where the Prophet confeſſeth that the enemies of God had ſlain all the Prophets, and none but I, even I am left alive, and they ſeek my life to take it, ſaith *Eliah.* Yet notwithſtanding in that weak condition which the Church of God was in, the God of heaven, the mightie Jehovah at this time of need, he comforts the Prophet, and cals him to ſtand upon the mount before the Lord, and comforts the heart of this good Prophet, as doth appear at large in that Chapter, and in the 18. verſe he tels him although the Prophet did not know ſo much, that there was 7000. men which had not bowed their knees to Baal, and every mouth that had not kiſſed him.

him. See here the courſe of Gods providence, and his love to his people in former times of old, ſometimes for the ſins of his people he did ſeem to withdraw himſelf from them, but never will he forſake them: the Lord will have mercie upon his inheritance, he will preſerve a remnant in the worſt times: *Why do the heathen rage, and the people imagine a vain thing? The Kings of the earth are gathered together againſt the Lord.* Pſal. 2. As if the Prophet ſhould ſay, What an unwiſe thing is this, for ſuch men as Kings and Rulers of the earth to take counſell againſt the Almighty Lord of heaven and earth, who hath all the powers of heaven and earth at command to deſtroy them. Alas, the Lord he knoweth all their thoughts, he ſitteth in heaven and laugheth them to ſcorn, he hath them in deriſion. If we wait upon God he it is that can and will deliver us in his good time: *I waited patiently upon the Lord, and he inclined unto me and heard my crie,* ſaith the Prophet *David, Pſal.* 40. 1. Let us that are ſouldiers of Chriſt take the Prophets for our example, for our God is the ſame God ſtill that ever he was; as it is *Malac.* 3. 6. *I am the Lord I change not, therefore ye ſons of Jacob are not conſumed.* Pſal. 40. 1. Mal. 3. 6. The Lord is the ſame God, and will be our deliverer, and our ſtrength, if we can but wait patiently upon him, let us not think it is in vain to ſerve the Lord: as they did, *Malac.* 3. Or what profit is it that we walk mournfully before the Lord of hoſts? And now ſay they, we call the proud happie, yea that work wickedneſſe are ſet up, yea that tempt God are delivered. Oh but they that truly feared the Lord ſpake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his Name. And what follows, *And they ſhall be mine, ſaith the Lord of hoſts, in that day when I make up my jewels, and I will ſpare them, as a man ſpareth his own ſon that ſerveth him. Then ſhall ye return and diſcern between the righteous and the wicked; between him that ſerveth God, and him that ſerveth him not.* The Lord hath a time when he will deliver his people; and he hath a time alſo when he will execute his vengeance and his furie upon his enemies, notwithſtanding all the power and ſtrength the men of this world can uſe. As we may ſee, *Malac.* 4. *For behold, the day cometh that ſhall burn like an oven, and all the proud, and*

they that do wickedly ſhall burn as ſtubble: and the day that cometh, ſhall burn them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch. But unto you that fear my Name, ſhall the Sun of righteouſneſſe ariſe with healing in his wings, and ye ſhall go forth and grow up as calves of the ſtall. And ye ſhall tread down the wicked: for they ſhall be as aſhes under the ſoles of your feet, in the day that I ſhall do this, 1 Cor. 15. 58. *ſaith the Lord of hoſts.* Let us wait patiently till Gods time is come, foraſmuch as we know that our labour is not in vain in the Lord.

Thirdly, with courage and patience let us bear along with us the ſhield of faith, that we may ſtand before the face of an enemie with an undaunted ſpirit, not to be caſt down neither by the looks nor actions of men. Beleeving that in a good cauſe we have God on our ſide, and need not fear what man Pſal. 3. 6. can do unto us. Let us with the Prophet *David* not be afraid, although a thouſand of Gods enemies ſhould hem in or beſet one ſouldier of Chriſt round about, *Pſal.* 3. 6. *David* did beleeve that if he had the Lord on his ſide, he had no need to care Iſa. 43. 13. what man could do unto him. *Yea, before the day was, I am he, and there is none that can deliver out of my hand: I will work, and who ſhall let it?* ſaith the Lord.

Let us labour for faith to beleeve this, that when God will execute his judgements upon a King or Kings, all the wit and policie, and ſtrength that they can make, cannot free them from the indignation of the Lord. *Wo be unto him that ſtriveth* Iſa. 45. 9. *with his Maker,* ſaith the Prophet *Iſaiah,* Iſa. 45. 9.

Is it ſo that the enemies of God which combines themſelves againſt us hath a King to aſſiſt them with all his ſtrength and power he can make? nay that is not all, it may be a Queen is riſen up againſt us, and joyns her ſelf with a King, as *Jezabel* did with *Ahab*, to work wickedneſſe againſt the Lord, yet notwithſtanding let us know, and by faith beleeve alſo, that we Iſa. 43. 15. have a King, as we may ſee, *Iſa.* 43. 15. where the Lord himſelf makes proclamation in theſe words: *I am the Lord your holy One, the Creator of Iſrael your King.* And in the 13. of *Hoſea*, ver. Hoſ. 13. 10. 10. ſaith the Lord to his people there, *I will be thy King, where is any other that can ſave thee in all the Cities?* as if the Lord ſhould have ſaid, Be not caſt down at the weakneſſe of your condition,

tion, either in regard of your ſins wherewith you have provoked me, or in reſpect of your enemies although they be many, potent in regard of their number, politique in regard of their diſcipline, yet notwithſtanding be of good comfort, I even I the mightie God, the everlaſting Father, the Prince of peace, I will be your King, your protector, your keeper, and who is it that can deliver out of my hand? Is not here a comfort to have ſuch a King as this to be our champion, at whoſe command all the Kings on the earth muſt ſtoope and ſubmit, and even lay their Scepters down at his feet. *But without faith it is impoſſible to pleaſe God: for,* ſaith the Apoſtle, *he that cometh to God, muſt beleeve that he is, and that he is a rewarder of them that diligently ſeek him.* Iſa. 9 6. Hebr. 11.6.

If we venture our Lives, our Limbes, our Liberties, our Eſtates; or whatſoever we have or doe, for the cauſe of Chriſt, and the downfall of Anti-Chriſt: if we have not faith to beleeve, and to reſt upon God for a bleſſing upon our endeavours; all is to no purpoſe, our Saviour Chriſt ſaith, he did not many things becauſe of the unbeleef of the Iewes. Wherefore let us labour for faith which holds all together, without which we looſe all our labour: let us look into the eleventh to the Hebrewes, where we may ſee what wonderfull things hath been done through faith. By faith the children of Iſrael paſſed through the red ſea as upon drie land. By faith the walls of Iericho fell down after they were compaſſed about ſeven dayes. By faith Moſes forſook Egypt, not fearing the wrath of the King. By faith the ſouldiers of Chriſt quenched the violence of fire, eſcaped the edge of the ſword; out of weakneſſe were made ſtrong; waxed valiant in fight; put to flight the Armies of the aliants. Wherefore let every one that fights the battell of the Lord be faithfull unto the death, that we may injoy the Crowne of life. Hebr. 11.

Secondly, The ſecond thing obſervable from this text of Scripture, namely, *I know his wrath ſaith the Lord of Hoſts,* is this,

That the Enemy, and Pride, and even the wrath of a King, is not hid but lieth open unto the Lord of Hoſts, as we may ſee in the ſecond of the Goſpel of St. *Matthew* at the ſixteenth verſe, concerning *Herod*, ſaith the Holy Ghoſt, *Then Herod when he*

he ſawe that he was mocked of the wiſe men, he was exceeding wrath, and
Matth. 2. 16. *ſent forth and ſlew all the male children, that were in Bethelem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently inquired of the wiſe men.* Behold the Lord knew his wrath, and made him to miſſe of his purpoſe.

The wrath of a King is as thn roring of a Lion, ſaith *Solomon*; the Lord knows what the wrath of a King is, & how far it can reach; the Lord knowes that if a King cannot have his will, he will rage for revenge as a Lion for his prey, as we may ſee in the firſt of Kings, the twenty Chapter the tenth verſe, where *Benhadad* King of Syria begins to ſweare by his gods, becauſe he could not have his will of the King of Iſrael: the King of Iſrael would hav given him his firſt demand which was to have his wives and his children, and his ſilver and his gold; but that would not content him, but would have whatſoever thing was pleaſant in the eies of the King of Iſrael; and becauſe the King of Iſrael would not yeeld to that, *Benhadad* King of Syria, breaks forth in theſe words, *The gods doe ſo to me and more alſo, if the duſt of Samaria ſhall ſuffice for handfulls for all the people that follow me.* See here how this King was incenſed againſt the King of Iſrael, and how full of wrath and malice he was: and if he could have executed what he intended, without all queſtion he would utterly have deſtroyed the King and all his people. But alas, the Lord knew his heart all this while, and prevented him of his purpoſe, as we may ſee in the firſt of Kings, the 20. and the 29. where the children of Iſrael ſlew ſeven hundred thouſand men, and put many of them to flight; yea the King himſelfe was forced to flie.

The Lord he takes notice of the heart of a King. Let Kings lay what plots they will, and what ſnares they can to catch the people of God. Though they may keep things ſecret from men; yea the Lord he knowes all their hearts; as the Lord himſelfe ſaith in the 1. of Samuel, the 16. cap. the 7. ver. *But the Lord ſaid unto Samuel, Look not on his countinance, or on the hight of his ſtature, becauſe I have refuſed him; for the Lord ſeeth not as man ſeeth, for man looketh on the outward apearance; but the Lord looketh on the heart.*

I need not to ſtand curiouſly to inquire what wrath is, for I beleeve every man knowes too much of it by his owne experience;

rience; only to put us in minde a little what wrath is.

Wrath is a paſſion compounded with the underſtanding, the will and the affections, and anſwerable to the apprehenſion of the underſtanding, with the conſent of the will and the affections, ſo it breaks forth, or is kept in. The compounds of wrath.

Many times mens hearts are full of envie and wrath, but they are either afraid to vent it, or elſe they have not time convenient. *Sauls* heart was full of envie and wrath againſt *David*, inſomuch that he would have taken away the life of *David*, but he wanted opportunity, he had not convenient time to execute his wrath: as we may ſee in the 1. of Samuel, cap. 20. and verſe 31. *For as long as the ſonne of Ieſſe liveth upon the ground*, ſaith *Saul* to his ſonne *Jonathan*, *thou ſhalt not be eſtabliſhed, nor thy Kingdome, wherefore now ſend and fetch him unto me, for he ſhall ſurely die. Saul* wanted not will in him to have killed *David*, but he wanted a convenient time to take away his life. 1. Sam. 20. 31.

Although wrath be ſuch a paſſion that it ſets the whole ſoule on fire as it were, inſomuch that it ſets the underſtanding and the will, and affections all at work, that it might breake forth.

Yet feare nothing, may I ſay to all the ſouldiers of Ieſus Chriſt, for thou art protected by one that can and will deliver you from the wrath and malice of the wicked of this world: I and from the rage and furie of a King, let him uſe all the meanes he can. In the third of *Daniel*, *Nebucadnezzar* will command three men to worſhip the golden Image, which he had ſet up; notwithſtanding although they were but three in number, and he a great and potent King, yet they were reſolved not to obey his command: wherefore in the 19. verſe, the King growes full of furie, *and the forme of his viſage was changed*, ſaith the Holy Ghoſt. But they regarded not his furie, why ſo? becauſe they knew very well what the King could doe, and how far his wrath could reach; and that made them ſo little regard what the King threatned to bring upon them.

Is it ſo that a King threatneth to exerciſe his cruelty upon his people, and to inforce his people to forſake the true God, to worſhip Idols; or to deny the true worſhip of God, and imbrace idle ſuperſtition and Idolatrous worſhip. Doth a Prince

trample the puritie of the glorious Goſpel under his feet? Know this, that the Lord knowes what he can doe, he it is that knowes his heart. If the people of God profeſſe Chriſt truly and ſincerely, let them ſtand for the Goſpel unto death, if it were before the greateſt Emperor in the world. The three
Dan. 3. 9. children of the moſt high God, they would not deny their God, though it were before the great *Nebuchadnezzar*, which at that time was the greateſt Monarch in the world: they did not regard the furious countenance of a King; although his wrath extended ſo far as to caſt them into an Oven ſeven times hotter then was uſuall.

Here may riſe an objection; may not a King be angry with his people?

I anſwer with the Apoſtle, *Be angry but ſinne not, let not the Sunne goe downe upon your wrath.* It cannot be denied, but a King may be angry with his people upon lawfull grounds, & execute his diſpleaſure, upon ſuch as are either privatly or openly known delinquents. Firſt in regard of his own perſon, or ſecondly, in reſpect of the Church, or thirdly, in regard of the Commonwealth.

If any of a Kings people, either Peers or Commons; the Clergie, or Layetie, ſhall either plot, or act any miſchiveous thing againſt his Perſon, Crowne, or Dignity, or againſt the lawfull Government of a Kingdome, by the knowne vvholſome Lawes thereof.

A King in this caſe, hath a juſt occaſion to be angry, as the Prophet *David* had a juſt occaſion given him, by ſuch as did rebell againſt him vvith his ſonne *Abſalon*, to take the Kingdome by force out of his hands. But if a King ſhall kindle the fire of wrath in his own breſt, againſt his own ſubjects, and depart from his beſt ſubjects; and follow other Princes and people in their Counſells and Idolatrous practiſes; like unto *Joaſh* King of Iſrael, in the 2. of Chron. the 24. cap. verſe 19. and ſo to the end of the Chapter, where the text ſaith, *After the death of Jehoiada came the Princes of Judah, and made obeiſance to the King, and the King harkned unto them.* And ſaith 18. verſe, *They left the Houſe of the Lord God of their Fathers, and ſerved groves and idols.* And what followes, if we look into the 21. verſe, we ſhall finde

that

that the King consented to stone them to death, that should tell them of their Idolatry, and how they forsook the commandments of the Lord. The King was then so zealous for Idolatry, that he would not spare *Zacharias* the sonne of *Jehoiada* the Priest, although his Father saved the life of *Joash*, and rescued him out of the hands of *Athaliah*, and set him on his throne; as we may read in the second of Kings the 11. Chapter. If a King shall in this case be angry with his people which is innocent concerning any evill, either touching his Person, his Crowne, the Church, or State; his people no way wishing any evill to him, but all happinesse and prosperity to attend him, such anger as this, is not against man only, but against the Lord also. And for this cause, wrath is come upon us, and is sent forth against this Nation, as it was with Judah and Jerusalem, in the second of Chron. the 24. cap. verse 18. 2 Chro. 24. 18

This is a spark of strange fire that the Lord will not have brought to his altar. Altar, do I say, it may be that may be one main cause to move a King to wrath, my meaning is, he may be full of wrath, and very angry with his people, because they will not bow to the Altar. But if a Kings wrath should be grounded upon such a principle, perhaps the people may care but little for it. True it is, if a wicked King will be an Idolater he shall not need company as long as he hath Priests, they are such as will assist a King in such a designe, and then the King and the Priests they will have the people to follow them; but if the people refuse to follow such leaders, the fire of wrath begins to kindle, and threatneth ruine to such as will not follow after the Beast, and his adherence: such cannot be contented to draw as much as in them lieth the judgements of God upon themselves, but they will make the whole Land where they are guilty of the same sins with them: as it was, 2 *King.* 21. 16. where it is said of *Manasses* that he shed much innocent blood, untill he had filled Jerusalem from one end to another, beside his sin wherewith he made Judah to sin, in doing that which was evill in the sight of the Lord. 1 King. 21. 16.

When a King shall love and favour Idolaters, and fall off from God, and the true worship of God which his Father maintained, and to set up Idolaters in their worship, and follow

low them, and flie from them that truly worſhip God, to maintaine and follow the brood of Antichriſt, the very limbes of Satan, a generation of vipers, as did *Manaſſes* in this Chap. as we may read at large. Such wrath is kindled by the fire of Satan, ſuch coals helps to kindle a fire to ſcorch mens ſouls hereafter, when they ſhall be ſenſible of the wrath of God, who will give them wrath enough, even the cup of his wrath to drink; yea ſuch as ſwell in pride againſt God, as *Lucifer* did, who envies the wayes of God, and the true worſhip of God, that cannot endure to meet God in his pure ordinances no more then the Devils could indure the companie and ſight of Chriſt; ſuch perſons as theſe are in the broad way to deſtruction, in which way without repentance and amendment of life, they may meet with the wrath of the Lord to be poured upon them like a river of brimſtone. Topher was prepared of old, for the king as well as for the begger; God is no reſpecter of perſons; every man ſhall ſtand before the judgement ſeat of Chriſt, to anſwer for that they have done in the fleſh, whether it be good or evil; Kings and Clergy, Prieſt and Prophet, rich and poore, bound and free, it is neither Croſſe nor Crucifix, Saint or Angel, no neither Friars ſinging, nor Prieſts conging, Popes or Buls, that can free a man from the wrath of the Lord: if once a man comes to exalt himſelf againſt the Almightie, as here the king of Moab did, which moved the Lord to take notice of his intentions toward the Lord and his people; *I know his wrath, ſaith the Lord of hoſts.*

Rom. 12. 6.
Pſal. 62. 12.
Matt. 16. 27.
Revel. 22. 12.

Thirdly, in that the Lord ſaid, *It ſhall not be ſo*, this thing formerly is obſerved.

That it is the Lord which is able, and he it is that ſometimes will prevent and croſſe wicked kings in their evill and wicked intents and purpoſes. This truth I will firſt prove by Scripture, and ſecondly by grounds and reaſons from the Scripture.

Firſt, 2 *Chron.* 20. 23. *For the children of Ammon and Moab, ſtood up againſt the inhabitants of mount Seir utterly to ſlay and deſtroy them: and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another.* Take notice here how the Lord fruſtrated theſe kings of their evill intents and purpoſes; they were

ſo

ſo cruell, and ſo malitiouſly minded, that they would utterly have deſtroied the people of God without any remorſe or pity, but the Lord croſſes them in their intents and purpoſes, in ſo much that they muſt needs kill and deſtroy one another

Secondly, *Exod.* 14. behold how the Lord croſſes king *Pharaoh*, and all his hoſt; *Pharaoh* had ſuch a great Army of men, and ſuch ſtore of ammunition, and ſuch multitudes of horſes and chariots, that he made no queſtion of the ſubduing of the poore Iſraelites: wherefore he purſues after them with all the ſpeed he could to deſtroy them. But alas, poore *Pharaoh*, though a great king, why ſo, the Lord will croſſe him, and prevent him of his purpoſe, and that in the midſt of all his pomp and ſtrength, as we may ſee, *Exod.* 14. ver. 28. where he and all his hoſt, his horſemen and his chariots, were drowned in the Red ſea, and not ſo much as one of them left alive. Exod. 14.

Thirdly, 1 *King.* 20. *Benhadad* King of Syria, comes with no leſſe then 32. kings, and horſes and chariots to beſiege Samaria; and he makes his brags that God was God of the hils, but not of the valleys. And verſe 16. *Benhadad* and his 32. kings were making themſelves drunk in the pavilions, and they never made any queſtion of victory over the Iſraelites, but paſt away their time in drinking of themſelves drunk, as Cavies and Rebels do in theſe dayes, and themſelves ſure of a City or a kingdome for their prey: But if we look a little further into this Chapter, we ſhall ſee how the Lord did croſſe them in their intents and purpoſes. If we look into ver. 29. we ſhall find that the Iſraelites killed no leſſe then one hundred thouſand of the Aſſyrians, and alſo put the King to flight. See how the Lord brought down their pride, inſomuch that they were conſtrained to come with rops about their necks for mercy to the King of Iſrael. *Benhadad* and his 32. kings were brought to a lowe ebbe at that time. Such works as theſe may be wrought in our times (for any thing we know) upon the ungodly and wicked Enemies of the Church and people of God: God is the ſame God ſtill that ever he was; if we can but wait a while, we ſhall ſurely ſee the downfall, and the ruine, and deſtruction of all ſuch as exalt themſelves againſt the Lord, that labour to pull down puritie and ſet up Idolatrie. That the Lord ſhould thus

thus deal with ungodly Kings and Monarchs of the earth, there is good ground and reasons for the same.

The first Reason may be drawn from Gods infinite power, that he hath over all creatures reasonable and unreasonable, men and Angels, are all under the reach of Gods power; and therefore that he may exercise his power upon the sons of men, he will crosse such as have greatest power upon earth, such as *Pharaoh*, *Saul*, *Ahab*, and *Nebuchadnezzar*; that so all the world may see that there is a supreme power in God, by which he is able to destroy all the powers upon earth.

Secondly, in regard of Gods Justice; the Lord will give to every one according to his work. And if a King shall intend evil ends against the *Lord*, to lift up himself against his Maker, there is a recompence due unto him by the justice of God answerable to his work, which is evill and sinfull. Therefore that the Lord may shew his justice to the world, he will crosse wicked kings in their injustice, by which they would exercise their crueltie to and upon his people: As the *Lord* did crosse the King of Assyria, who sent out an host of men to find out and take the Prophet *Elisha*, but they found themselves at last in the midst of Samaria; they thought they had gone the way to take away the life of the man of God, but the Lord brought them into a place where they all lay at his mercy to save their lives.

Thirdly, the third reason is taken from Gods wisdom, and his mercy to his people. If God should not crosse a wicked King in his wicked intents and purposes, he would be so much exalted in his own greatnesse, that he would not acknowledge God to be Lord over him; as it was with proud *Pharaoh*, when he said who is the Lord that I should obey him: therefore God in his wisdom will crosse the wicked: God will insnare them in the works of their own hands (as the Psalmist saith) that he may deliver his people, and bring such Kings as are his Enemies into subjection. In the third of *Matthew* we may take notice how the Lord dealt with *Herod* that ungodly King: he made use of all his wit and craft he had, to murther our blessed Saviour in his Infancy, according to the flesh, but the Lord in his wisdom, and his mercy to his Church, crossed him in his

intent

intent and purpoſe, he could not effect his will; all that *Herod* could doe, was but to increaſe his own torment another day, as the Enemies of God that are now riſen up againſt us of late times. Alas all that they doe, is but to fill up the meaſure of their ſins. God lets them alone, as he did *Pharoah* that he may drown them in the red ſea of his diſpleaſure. And as here he did *Herod*, to ſhed innocent blood, that ſo the blood of the innocent may lie black upon their ſoules; and like the blood of *Abel*, cry loud in the eares of the Lord of Hoſts for vengeance. Exod. 14. 28. Mat. 3. 16. Gen. 4. 10.

Doth God croſſe Kings, and Princes, and Nobles, in their wicked intents and purpoſes? Then let the ſouldiers of Ieſus Chriſt, take notice of the ends and purpoſes of their Enemies. Are there ends and purpoſes to bring a State to ſlavery, vvhom God by the Lavves of the Kingdom hath ſet at liberty? and doe they intend to put out the light of the glorious Goſpel of Chriſt; and to murther all the faithfull profeſſors of the Goſpel of Ieſus Chriſt, in a Citie or a Kingdom; and to pull dovvn the true vvorſhip of God, and ſet up the vvorſhip and throne of the Beaſt?

If it be ſo, then I ſay to all that fights for the Lamb, Generalls, Colonells, Captaines; to all the Army of the Lord; put on the ſhield of faith, to beleeve that the time vvill come, that vve ſhall ſee their ruine. God vvill croſſe them, according to their deſire, he vvill confound them; our God even the God of Iſrael vvill fight againſt them.

Secondly, be valiant and bold, all you that are the ſouldiers of Ieſus Chriſt; for the Lord of Hoſts is your God; he is your King to goe in and out before you; uſe but the limbs vvhich the Lord hath given you, vvith a bold ſpirit, like the Champions of Chriſt, and you ſhall not vvant company.

What company ſhall vve have, may a ſouldier ſay? To this I anſwer; the ſouldiers of the Lamb, ſhall have all the creatures of the vvhole creation; not only to beare them company, but alſo to joyne vvith them in battell, vvhen Gods time is come to deſtroy the povver and thrown of the Beaſt. It is the opinion of ſome, through their unbeleef, that the Lords Armie ſhall want men to obtain victory. Put the caſe vve ſhould vvant men, yet

the

the Lord could perfect his own vvork; if it vvere but vvith the use of dead creatures: As for example, with Rams horns, or the noise of broken pitchers, as he did in *Judg.* 7. where you shall finde that the Lord he prescribes *Gideon* a way, by which he should destroy the *Midianites*; which was not by an Host of men, consisting of a great Army; which is the thing, that in these dayes we put too much confidence in. God will sometimes make choice of small means to effect great things. If we look into the beginning of the Chapter, we shall finde that *Gideon* had no lesse then two and thirty thousand men of war to assist him against the *Midianites*, but the Lord tels him that his number is too great; wherfore the Lord would not deliver the *Midianites* into the hands of Israel, lest they should boast, and say, my own hand hath saved me. Wherfore the Lotd commanded that they should proclaime in the eares of all the people, that whosoever he was, that his heart failed him, or was afraid, that they should returne back, and there returned back twenty and two thousand, and yet the Lord said the ten thousand which remained was too many; wherefore the Lord brought the souldiers of *Gideon*, to be but three hundred in number: and by three hundred men, would the Lord deliver the great host of Midianites into the hands of Israel, as we may see in *Judg.* 7. vers. 16. where *Gideon* by Gods direction, made use of dead creatures the sound whereof was the destruction of all the Midianites. *Gideon* put into every mans hand a Trumpit, with emptie pitchers, and lamps within the pitchers, and he said look on me, and doe likewise, and behold when I come into the midst of the campe, it shallbe that as I doe, so shall you doe, vvhen I blovve the Trumpets, and all that are vvith me, then blow yee the Trumpets also, on every side of all the camp; and say the sword of the Lord and of *Gideon*. And *Gideon* came against them, but with three hundred men, when they had newly set the watch, saith the Text, and they blew the trumpets, and brake the pitchers that were in their hands; yea all the three hundred did the like; and the Lord set every mans sword a gainst his fellow, even throughout all the Host; and as many as could escape fled; but Israel pursued after them, and took two Princes of the Midianites, *Oreb* and *Zeb*, whom they slew,

ſlew, and brought the heads of them to *Gideon*. Thus we ſee how the Lord did croſſe the Princes of Midian, and all their hoſt, and did cut them ſhort of their expectation, even by the means of dead creatures, ſuch as Trumpets, Pitchers, Lamps: if the Lord pleaſe to make uſe of a horn, the wals of Jericho muſt fall even at the ſound of Rams horns.

Thirdly, if the Lord can croſſe wicked Princes and Kings by the uſe of dead creatures, and bring them to confuſion; what cannot he do by the uſe of all the living creatures in the whole Creation? It may be that ſome mens hearts may fail them, becauſe the enemies of the Lord increaſeth day by day; and it may be you fear forain Princes to come to help a companie of Rebels that are riſen up againſt the kingdome of Jeſus Chriſt, and are come over the Sea into our Kingdome to eſtabliſh and ſet up the kingdome of Antichriſt, and the throne of the Beaſt in this our Nation.

Let me propound theſe three queſtions.

Firſt, Do we beleeve there is a God.

Secondly, do we beleeve the holy Scripture to be the Word of God.

Thirdly, do we beleeve that God is the ſame God in theſe times, as he hath ſhewed himſelf to be in times of old, with the ſame power, and wiſdome, and ſtrength, and goodneſſe, and mercie, and truth, and faithfulneſſe, that ever he was? Do we beleeve that God is the ſame to day, yeſterday, and the ſame for ever, as the Apoſtle confeſſeth, *Hebr.* 13. 1. If we be faithfull profeſſors and ſouldiers of Chriſt, we muſt needs anſwer in the affirmative that we do beleeve all this.

Then give me leave, and I wil ſhew further out of the Word of God, how God hath croſſed wicked Kings and their confederates in former times; and upon the ſame ground we are to beleeve the Lord will croſſe wicked and idolatrous Kings and their confederates in theſe times.

Firſt, let us look into the 10. of *Joſhua*, and we ſhall find no leſſe then five kings drawing all their forces together, which was not ſmall; five kings without queſtion brought great force and ſtrength with them: and who is it which they come againſt with ſuch ſtrength? ſurely the people of God, having

great hopes to overcome by their forces the poore Israelites. But if we look into ver. 8. where the Lord said unto *Joshua*, *Fear them not, for I have delivered them into thine hand, and there shall not a man of them stand before thee.* And if we look further into the Chapter, we shall see what great wonders he did for the incouragement of his people; how he commanded the Sun to stand over Gibeon, and the Moon in the valley of Aialon. And in ver. 13. we may see how the Sun stood still, and the Moon stayed untill they had avenged themselves of their enemies: see here the wonders of the Lord for the deliverance of his people. They thought to have swallowed up as it were the people of God, by their number and their strength; but the Lord made them misse of their purposes: as we may see ver. 26. where we may find, that *Joshua* smote them, and slew them, and hanged them on five trees, to the everlasting disgrace of all Kings that shall fight against the people of God, and the true worship of the Lord of hosts. Iosh. 7.

Secondly, is it so that the people of God is hated of a King, as the King of Syria hated the Prophet *Elisha*, insomuch that the King may send forth privily to take thee, that he may execute furie and wrath upon thee; put the case it were so, fear not, as *Elisha* said to his servant, when he told him that the City was incompassed round about, he said, *Alas, Master, what shall we do?* and well he might say so, when his Master and he was hemmed in round with a great host of men, and horses, and chariots, and no man or any humane means to save them: notwithstanding this great straight the Prophet comforts his servant, as we may see, 2 *King.* 6. 14. with these words: *Fear not, for we have more with us then are against us.* And ver. 15. *Elisha* prayed the Lord that he would open the eyes of his servant that he might see; and the Lord opened his eyes, and behold the young man did see the mountains round about *Elisha* full of horses and chariots of fire. See here how the Lord did crosse the King of Assyria, that when he thought himself most sure of this man of God, alas, he was farthest off from his aime. For although the Prophet had not an host of men to resist this great King, yet so long as he had the Lord of hosts on his side, he thought, nay he was sure he had more on his side then the

King

King had on his: for in having God, he had all the creatures of God at the command of the Lord to assist him. As for example, at this time fiery chariots to protect him.

Trust in the Lord, ye that are of the holy Army of the Lord Christ, the God of Israel is your King, he is the mightie deliverer; he will be your sanne, and your sheild to protect you from the cursing Cavies, and damming Rebells in this Kingdom; who have made poor Ireland an Acheldama a field of blood. And are come into this Kingdom to make their swords drunk in the blood of the saints; if they and them with whom they have joyned, may prevaile in their cursed intents and purposes. But let no brave English heart feare any Rebell whatsoever he be; for they are but cowards at the best. Had not the Lord had a great hand in permitting other supreme powers, it may be amongst our selves to assist them, even for the great sins of the Protestants in Ireland. Although the Irish were in number two to one good Protestant; yet notwithstanding, if the Lord had not delivered the Protestants into the hands of the Papists, even for the security that was found amongst them, and the abuse of the abundance of Gods creatures, and also their lukewarmnesse, in regard of Religion in that Kingdom; Had it not been I say, that the Lord had been angry with his people; the English by their courage and their valour, would have made the Irish Rebells to have been as dunge upon the earth. Wherefore let no souldier be dismaid at the comming over of Irish Rebells; for it may be the Lord has sent them to us, to save us a labour to go to them.

It is no safe way for a King to forsake his people, and his Lawes and Religion, and joyne with Idolatrous Rebells, to murther his own people, as we may see in 2. *King.* 12. 28. where we may finde *Joash*, after the dayes of *Jehoiada* the high Priest, he fell off from the true worship of God, and set his affections upon Idolaters; insomuch that you shall finde him in the 28. v. sending all the vessells and the hollowed things, which *Jehosophat* and *Jehoram*, and *Ahaziah*, two Kings of Judah had dedicated; his own hallowed things, and all the gold that was found in the house of the Lord, and in the Kings house, and sent it to *Hazael* King of Syria, *And he went away*, saith the text,

from Jeruſalem. But if we look into 2. Chron. cap 24. and we may ſee how the Lord croſſes; how he puniſhes King *Jehoaſh*, by bringing the Aſſyrians upon him; and after for the innocent blood which he had ſpilt; the Kings own ſervants murthered him in his bed. And ſo there was an end of a hollow hearted King; who whileſt *Jehoida* lived made a ſhew of Religion; but after the people of Iſrael found him to be an idolater. See here how the Lord followes with his judgments a wicked King, that went from Jeruſalem, where the people of God was, and alſo his worſhip; to follow Idolaters, to joyne with them in their vvorſhip. The King thought he vvas in a good way of ſecurity, to injoy the company, and to be protected by the King of Aſſyria; but alas, he vvas deceived; the King of Heaven vvill croſſe his humors, as I may ſay; he ſhall be murthered, and that in a place of moſt ſafty one vvould think; he ſhall be murthered in his bed, and not by ſtrangers, but ſaith the text, *by his own ſervants.*

Thirdly, the Lord will croſſe wicked and ungodly Kings in their evill intents and purpoſes, as we may ſee in 2. *Kings*, c. 3. verſ. 7. where the King of *Moab* turns Rebell, and would not pay tribute to [illegible] as he did to his Father *Ahab* King of Iſrael; but he raiſed [illegible]oſt againſt Iſrael, with an intent to free himſelf from paying tribute to the King of Iſrael; wherefore *Jehoram* ſendeth to the King of Judah, and to the King of Edom, for aid and aſſiſtance; and if we look into the 16. verſe, we ſhall ſee the Lord he takes care for Iſrael, how to deliver them out of the hands of the King of *Moab*, without the ſtrength of the King of *Edom*, or the King of Iſrael, for they were Idolaters; wherefore the Lord commands that they ſhould make trenches in the valley, *Thus ſaith the Lord, ye ſhall not ſee winde, neither ſhall you ſee raine, and yet the ditches ſhall be full of water, that you may drink.* And in the 22. verſ. the Moabites roſe up early in the morning, and the ſun ſhone upon the water, and the Moabites ſaw the water on the other ſide, as *red as blood* (ſaith the text) and they ſaid, *This is blood, the Kings are ſurely ſlaine, and they have ſmitten one another; now therefore Moab to the ſpoile*; but when they came to the camp of the Iſralites, the Iſralites roſe up and ſmote the Moabites, even into their own country. See here the

King

King of Moab, all his Army are croſſed of their ends, they were brought to confuſion by the very ſight of the water.

The mighty God, even the Lord of hoſts, he it is who hath the command of all his creatures for the deliverance of his people; he it is that commands, that ſitteth upon the circle of the earth, and rideth upon the wings of the wind; who layeth the beams of his chambers in the waters: he it is that meaſureth the waters of the Sea as in the hollow of his hand; who weyeth the mountains in ſcales, and the high hils as in a ballance: he it is that commands the raging waves of the Sea, that they ſtand up and make a paſſage for his people through the Ocean: He it is that can command the Sun to ſtand ſtill, and the Moon in the valley of Aialon: He it is that commands fire to come down from heaven to deſtroy the Captains with their fifties; yea mountains full of fire can our God command for to protect one *Eliſha*; he it is that can command the earth to open her mouth, to ſwallow up the inſulting enemies of the Lord: the Angels alſo are at the command of the Lord of hoſts to execute his vengeance upon the idolatrous enemies of his truth, as we may ſee, 2 *King.* 19. 33. where the Angel of the Lord went out and ſmote in the camp of the Aſſyrians an hundred fourſcore and five thouſand men. Our God it is that hath command over the devill, and ſends him, to croſſe a wicked king ſometimes, as he did when he ſent him to be a lying ſpirit in the mouthes of all *Ahabs* Prophets. And thus we ſee what a command the Lord hath over all his creatures of the whole Creation, and how they are joyned at the command of the Lord with his own people to bring ruine and confuſion upon the enemies of his truth. Me thinks here is matter enough for to invite a ſouldier of Chriſt to depend upon God, and to reſolve to be valiant for the Lord of hoſts.

Pſal. 104.

Num. 16. 32.

1. King. 22.

But it may be ſome will object and ſay, all theſe deliverances which is here ſpoken of were in times of old; but what great deliverances hath God wrought of later times for his Church?

To this I anſwer, that the Lord hath not been wanting to his Church and people in theſe later dayes, even in this Kingdome wherein we live; the Lord doth not alwayes ſee it beſt for

for his Church to be in prosperitie, but he suffers the rod of the wicked sometimes to lie heavie upon the lot of the righteous, before he brings deliverance to them.

Secondly, if we look through the whole book of God, we shall seldome find the Lord to work any great deliverances for his Church, untill such time that his people has been in such a great straight that they have had no hope of deliverance by the arm of flesh.

1. When was it that the Lord did deliver the Israelites out of the land of *Ægypt*, even then when they were in such a straight that they had no hope by any means which could be used by the power of man, the great host of the *Ægyptians*, with king *Pharaoh* and all his chariots and horses behind them, and the Red sea before them; if they had faced about and marched, they had fallen into the hands of cruell King *Pharaoh*; if they marched forward, there was the Red sea to
Exod. 14. have swallowed them up by the speedie pursuit of *Pharaoh*: Then it was, and not till then, that the Lord would deliver them; that was a time that the Lord would make a way in the deep for his people, and a snare for the destruction of his enemies.

Secondly, when did the Lord command the Sun to stand over Gibeon, and the Moon in the valley of Aialon; even then when *Joshua* was in a great straight, when he had to deal with
Iosh. 10. 13. no lesse then five kings at once which came with mightie hosts against him; then was the time that the Lord would work wonders for the deliverance of his people.

Thirdly, when did the Lord raise up *Gideon* to be a champion, and a Captain to go before the Israelites; even then when the Church of God was in a great straight, as we may read, *Judg.* 7.

Fourthly, when did the Lord deliver *Jehoshaphat*, not before he was in such a condition that he knew not what to do; he had no hope of deliverance by any humane means, which makes him crie out, we know not what to do, but our eyes are toward thee. The book of God is full of these examples, as we may read at large.

If it be so that the Lord doth not work deliverance for his Church

Church before ſuch time they were paſt hope of deliverance by the power and ſtrength of man; Why ſhould we murmure at Gods dealings with us in theſe dayes: Certainly if we be not forgetfull and unthankfull in this kingdome, we may remember what great things the Lord hath done for this kingdome, not much inferior to the deliverances which the Lord did work for the children of Iſrael. In the firſt place to ſpeak but from the dayes of Queen *Mary*, was it not a great mercie to England, when the Lord did redeem his people from Egyptian darkneſſe by the death of Queen *Mary*; when the Saints of God were made fuell for the fire of the Antichriſtian brood of *Rome*; then was it a time to croſſe the Man of ſin, that Son of perdition; when he had the greateſt power, and carried the greateſt ſway in this kingdome, then was it Gods time to deliver *England* out of bondage and ſlaverie, and to lay the honour of the Pope in this kingdome in the duſt.

Secondly, remember 88. the Spaniſh invaſion, when they came with whips of wyer to have ſcourged us, and hooks to have hanged us up, as Butchers do their beaſts; to have laughed at our torments; Then was the time that the Lord made uſe of ſmall means to effect great things; as we may read in the Engliſh Chronicle for our deliverance.

What ſhall we think of the Powder Treaſon? ſurely without queſtion we had a wonderfull deliverance from ſuch a horrid plot, as the like was never known in all the Chriſtian Kingdoms in the world. Here in this plot, the Lord then croſſed not only a wicked Prince, but a blaſphemous Pope; and all the croking frogs, and noiſome varmine of the Church of Rome. Then was Gods time to croſſe them, when they had moſt hopes; when there wanted nothing but a few houres to bring their curſed plot to perfection; a little fire would have finiſhed their execrable work upon us. What a dangerous condition was this poore Kingdom in the night before the plot was diſcovered; and yet notwithſtanding in much ſecurity, not knowing what a damnable plot was invented, and readily to be executed upon the King, the Princes, and Nobles of this Kingdome, with the Clergie, and Commons of this land; all the Pillers of this Kingom, the King, and Princes, and Nobles, the

Reverend

Reverend Judges, the Clergie, and the Commons, all to have been cruelly torne in peeces in a moment of time; not to be admitted to have so much time as to call upon the Lord for mercy upon their poore soules. Sure I am, this was not inferior to the deliverances that God wrought for his people in times of old, if vve doe but consider the particulars of this hellish plot; which are described at large in the English Chronicle. We may take notice of this by the vvay, vvhat their Religion, and Preists teaches them, namely, to murther and imbrue their hands in the blood of Kings and Princes; so they may advance the Catholique cause. That their Priests doth maintain them in these designes, and exhort and perswade them to such execrable plots; we have King *James* his own word, of happie memory, in his book of the Oath of Allegiance, dedicated to all Christian Monarchies, free Princes, and States of Christendome; where King *James* doth describe at large the particulars of the plot, and the Actors of it; amongst which he names one Father *Ouldecorne*, who preached a Sermon Consolatory, to some of the Traitors; and used these words, namely, that they should not be too much cast down, because their designe did not take effect, and did cheer up them with these words, namely, that they should not be disheartned, insomuch as to give over, but exhorted them to goe on still, and at one time or other, God would give a blessing to their labours and endeavours. And with many more words, he told them that they had merited at the hands of God, by that which they had done already. But blessed be the Lord our God, who hath delivered us out of their hands, out of their snare, *Their net is broken and we are delivered*, as the Psalmist saith. The Papists thought to bring abundance of crosses into England, into London; but blessed be the Lord, who brought heavie crosses upon them. There desire was to advance the Catholique cause; but blessed be the Lord our God, who advanced their heads on high. Their desire was to sit in the Parliament, but the Lord lifted their heads upon the House top, that so they might have black-coats come to visit them to their everlasting disgrace. God saw and knew the wrath of the Pope, as here he did the King of Moab. But the Lord had determined it should not

Psal. 124. 7.

be

be ſo as they would have it: no, it ſhould be otherwiſe, themſelves ſhould be confounded and brought to ſlaverie, but we ſhould be delivered.

Again, what ſhall we think of our deliverances of later times; ſurely the Lord does work wonderfull things for us in theſe our dayes: how has the Lord croſſed the powers of *Rome*, as here he did the king of Moab. Was it not a helliſh plot which the Pope and his agents, the Prelates of this kingdome had invented to cauſe ſuch differences between us and the Kingdome of *Scotland* onely about Religion. Firſt to impoſe a book upon the Church to give us libertie to ſin, leſt we ſhould not forget God faſt enough. And ſecondly, by degrees conſtraining the Miniſters to a ſtricter conformitie to their Popiſh Ceremonies then before, and to obſerve ſuch Canons as the Popiſh Prelates ſhould make. Thirdly, after that to impoſe certain Articles upon the Church of *Scotland*, which they knew the *Scots* would not receive, on purpoſe to make a quarrell, that ſo there might be taking up of Arms on both ſides. And fourthly, that the Deputie of *Ireland* might raiſe Forces there, with a pretence to ſecure the North parts of *Ireland*; but in few words their intents was to ſet all upon *Scotland*, and ſo to ſubdue that, and then to work their own ends in *England*; which was without controverſie to alter our Laws and Religion, and ſo to bring us into Antichriſtian ſlaverie and bondage. But we ſee the Lord did croſſe them in this bloody plot, by making (contrarie to their deſire and expectation) a unitie between both Kingdoms, and that by a Parliament, which the Papiſts and proud Prelates never made any account of. Alas, *Baals* Prieſts may pray long enough, and ſing loud Anthems while their throats are drie, nay till they get their necks in a rope, as one Biſhop in *Ireland* did, before the Lord will hear them to bring their wicked intents and Antichriſtian purpoſes to perfection: Certainly any man may ſee that is worth the name of a man, that this was a great deliverance.

Prelates counſell by a Law.

Jo. Wherton Biſhop of Waterford.

Fifthly, did not the Lord croſſe the Popiſh faction by the Parliament, when by the *Laws* of the Kingdome one of their principle agents to bring ruine upon the faithfull profeſſors of the Goſpel in this Kingdome, was tryed by the Laws of the

Tho. Wentworth Deputy of Ireland.

Kingdome, and condemned by the ſame Laws; and alſo executed upon Tower hill, to the diſgrace of all ſuch as were partners with him in his wicked intents and purpoſes. When I have ſeen him ride in great pomp and ſtate in *Ireland*, through the ſtreets of *Dublin*, I never thought that he which was mounted ſo high in honour and dignitie there, ſhould ever come to ſuch diſhonour as to be mounted upon a Scaffold here in *London* to be executed as a Traytor: He who no leſſe then a whole Kingdome honoured, was by abjects openly curſed and contemned. Whoſe doings was all this, namely, to bring all their plots to light, and to croſſe them in all their wicked and ungodly intents and purpoſes; was it not the Lord? Surely the people of God had no hope in man, or in the arme of fleſh for their deliverance. Wherefore now this was Gods time to deliver his people from the wrath, and furie, and malice of the enemies of the truth. Therefore we may ſay with the Pſalmiſt, *This was the mightie work of God: this was the Lords own doings, and it is marvellous in our eyes.*

Sixthly, hath the Lord left us to our ſelves ſince that deliverance? ſurely no, the Lord hath been for us, and with us, ever ſince; he, even the Lord of hoſts, has marched along with us, and hath gone forth with our Armies; He it is which hath taught our hands to war, and our fingers to fight. Was not the Lord with us, and for us after the death of the Earl of *Straſford*, when as all his confederates laboured by and with all the power they could, for to effect that which he and they before had intended, namely, to hinder the work of Reformation; inſomuch that nothing tending thereunto could be effected? Were they not ſo farre from effecting any good, that many of the higher powers came in an hoſtile manner armed with Swords and Piſtols, and ſome of them in Armour, onely in malice and envie againſt ſuch as they conceived were moſt forward to ſettle the work of Reformation? And did they not accuſe them with ſuch Articles as they were no way guiltie of, and in that armed manner to fetch them out of the Parliament Houſe by violence; and nothing would ſatisfie the deſire of theſe envious perſons but to have them brought to execution, even to ſhed their innocent blood? Theſe were ſuch perſons

ſons as you may read of, *Ezra* 4. who laboured by all means they could to hinder *Zerubbabel*, and the reſt of the people of God from building the Temple in Jeruſalem; where the people of God might truly worſhip God. In ver. 5. you may read how they hired Counſellers, ſaith the text, againſt the people of God to fruſtrate them of their purpoſes all the dayes of *Cyrus* King of Perſia, untill the reigne of *Darius* King of Perſia: and if you read the Chapter, you ſhall find that theſe wicked enemies of Gods worſhip laboured much to perſwade the King of Perſia, that the people of God were a ſeditious people; and if he ſhould let them build the City, and the Temple, they would rebell againſt him, and would neither pay tribute nor cuſtome to him, as you may ſee, ver. 13. We ſee here, as in a glaſſe, the pictures of the enemies of Gods worſhip in theſe times wherein we live: no ſooner does the Lord put it into the heart of King *Cyrus* to build a Temple for the honour of his Name, but preſently we ſee what enemies the Devill raiſes to hinder the work; like *Tobiat* and *Sanballet* mock and ſcoffe at the work of the Lord, for his true worſhip, as we may ſee in *Neh.* 4. throughout the whole Chapter.

But what though the adverſaries of the Lord do thus labour to cauſe the work to ceaſe, as they did; ſhall a ſouldier of Jeſus Chriſt ſtand ſtill? no by no meanes; but rather do like them ſouldiers, ever worthy of memory, in *Nehemiah* 4. which built the walls of the citie with one hand, and held their ſwords with the other hand. They were ſo faithfull and ſo zealous for the Lord, that *Nehemiah* ſaith in the latter end of the Chapter, that neither he, nor any of the ſouldiers put off their cloathes, untill the work was finiſhed; except it were to ſhift themſelves. Why ſhould not we be of the ſame minde in theſe dayes as they were then, in regard of faithfulneſſe and courage? Alas, many complains of the hardneſſe of a ſouldiers life; but if we will be true ſouldiers of Chriſt, vve muſt indure much hardneſſe, and not think it too much for the Name of Jeſus; but rejoyce rather that the Lord hath counted us vvorthy to be ſouldiers of Jeſus Chriſt; which is the greateſt honour upon earth: And ſuch and only ſuch, who are the ſouldiers of the Lamb, ſhall be made moſt glorious in Heaven, vvith Crovvns of honour upon their

heads, and Palms of righteouſneſſe in their hands; to ſing halaluiah unto the Lamb, and to him that ſitteth upon the throne for evermore. In this life the ſouldiers of Chriſt may ſuffer much for a time; but at the laſt they come off vvith victory & triumph. As here vve ſee vvhat enemies riſe up to hinder the building of the Temple, and the building of the citie of Jeruſalem; yet look but into the 6. of *Ezra*, and you may ſee the Temple and the citie is built in *Nehemiah* 4. The enemies of the Lord may do vvhat they can to hinder the vvork of Reformation in this Kingdom; but the Lord vvill croſſe our enemies here, vvhich are riſen up againſt the true worſhip of God, as he did croſſe them in the dayes of *Ezra*, and the dayes of *Nehemiah*. Let the enemies of God take counſell together, ſaith the Lord in the 8. chap. of the propheſie of the Prophet *Eſay*, but it ſhall come to nought; ſpeake the word, and it ſhall not ſtand, for God is with us.

Seventhly, has not the Lord croſſed our enemies in their wicked intents and purpoſes, ever ſince our enemies hath beene raiſed? how did the Lord croſſe the Cavies in their intents and purpoſes, concerning the taking of *Hull*? did not the Lord ſhew his mightie power, in the keeping of that towne? ſurely he did, if we conſider the particulars of that ſervice: if we doe but conſider the Agent which was then uſed, to be Governour and Commander in chiefe, of that towne: we ſhall ſee the great providence of God in our deliverance; for he, God made uſe of during the time of that great danger *Hull* was in: to be like unto *Jehu* the ſonne of *Nimſhie*; for his zeale, though he had a rotten heart; yet God did ſo chaine up his affections, that like *Balam*, he could doe no leſſe then God had commanded him, although he might have a mind to curſe, yet he muſt bleſſe the people of God, if God will have it ſo. *Balak* may hire a *Balaam* to curſe the people of God; but the people ſhall be bleſſed though he be accurſed. Certainly God croſſed his enemies then by an enemy, as has ſhewed himſelf, ſince to be a Traytor to the State; and would have been the diſtruction of that place, which before he ſought to preſerve. We ſee here that man may be unfaithfull, and treacherous, and covetous after ambition and honour. But he that is the ſouldier of Chriſt, needs not

Sr Iohn Hotham.

feare

feare any of theſe things in God; God is the ſame, he changes nor, *He is the ſame to day, yeſterday, the ſame for ever.* God does not want preferment, or honour, or the favour of Kings and Princes, as men of the world thirſt after; for he hath a fountain of goodneſſe in himſelf. Wherefore let us adore and worſhip, and fall downe before the Lord our maker, and preſerver; who doth croſſe the enemies of his truth, in their wicked intents and purpoſes; and doth inſnare them in the works of their own hands, which lift up themſelves againſt the Kingly Government of Chriſt in his Church. Heb. 13. 8.

Secondly, how hath the Lord croſſed the Anti-chriſtian powers, which are riſen up againſt the true worſhip of God, in this Kingdome. Have they not been cut ſhort of their expectation, in their greateſt power and ſtrength. Witneſſe that fight at *Edge-hill*, when they came with all the force they could againſt us. At which time the ſtrength that we had in man failed us; for our men then turned their backs upon the enemy in the day of battell, and run away from us by whole Regiments. Yet notwithſtanding, when men failed us, the Lord of Hoſts fought for us. And at *Eedge-hill*, our God ſharpned the edge of his devouring ſword, upon the carkaſſes of his enemies, to the deſtruction and confuſion of many thouſands of them. They did intend and purpoſe our ruine and downefall; but we through the power of God, won the day, and they loſt their Generall.

Thirdly, how did the Lord croſſe the curſed Cavies at *Newberry*, when they made their brags in the morning, that they would make an end of all the Round-heads that day; and ſware deeply that they would have our Noble Generall that very day, either alive or dead. Certainly they were prevented of their purpoſes, they could not effect their ends. True it is, they were not wanting in any thing which was in their power to do, they uſed all the power they could make, they left nothing behind them which they might poſſible bring with them to aid and aſſiſt them; they uſed not onely temporall means, but ſpirituall alſo; and to that end brought their Prieſts with them: one of which we took; and when he was mortally wounded, he deſired to have the libertie to die according to his

his own conſcience; which was granted, and preſently took his Beads out of his pocket, and made uſe of them, and croſſed himſelf, and ſo died. This man before he died, confeſſed that he was a Miniſter to the Kings Army, but would not make known of what Order he was: thus we may ſee what Proteſtants they be, and what means they uſe to effect their ends: But all they could do was not ſufficient to deal with the Round-heads, as they call'd them; And the reaſon is, becauſe the Lord of hoſts was with us, and fought for us againſt the curſed Cavies, and daming Rebels: who under a pretence to maintain the Proteſtant Religion, labours by all means to bring in Popery, ſuperſtition, and rebellion: But let them do what they can, that which they intend ſhall not be brought to paſſe; and the reaſon is, becauſe they imagine miſchief againſt the Lord, therefore their counſell ſhall not ſtand.

Wherefore let all ſuch as fights under the banner of Chriſt, be valiant, and zealous for the Lord of hoſts, for he hath been, and will be our deliverer from the hands of the rebellious enemies of Jeſus Chriſt. Who is it that doth bring all their counſell to naught, in the unfolding of their plots which they have invented againſt this City, and this Kingdome, is it not the Lord? We may truly ſay with the Pſalmiſt, *Pſal.* 126. 3. *The Lord hath done great things for us, whereof we are glad.*

Fourthly, will the Lord croſſe and prevent wicked and ungodly kings and Princes, Governors of a people in their wicked intents and purpoſes? Then let every one of us which are the ſouldiers of and for the glorious Goſpel of Chriſt, be comforted in our greateſt extremitie; becauſe the Lord is our protector: If he pleaſe he can and will prevent our enemies of their purpoſes. I have heard of the pride of *Moab*, he is very proud, even of his haughtineſſe, and his pride, and his wrath, but his lyes ſhall not be ſo, ſaith the Lord, *Iſa.* 16. 6. The Lord hears of all their blaſphemies, and of all their boaſtings, and of all their intentions; and at his pleaſure can blaſt and bring to naught their greateſt deſignes. *The Princes of Zoan are become fools, the Princes of Noph are deceived; they have alſo ſeduced Egypt, even they that are the ſtay of the Tribes thereof. The Lord hath mingled a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to erre*

Iſa. 19. 13, 14.

in

in every work thereof, as a drunken man ſtaggereth in his vomit, ſaith the Lord. We ſee here the Lord takes notice of the follie of Princes: But ver. 14. it is the Lord that hath mingled a perverſe ſpirit in the midſt of them. Here is our comfort, that for all their brags our God has them within the reach of his power, he hath the greateſt Commander amongſt our Enemies in his hand as it were, as he had *Pharaoh*, and the Princes of Ægypt. What if Iriſh Rebels be come into our Kingdome, with an intent to put out the light of the Goſpel, and bring in the dark cloudie dayes of Queen *Mary*; let us not be diſcomforted, it may be the Lord hath ſome good end to bring to paſſe for us in their coming; otherwiſe God could have ſunk them in the Iriſh Seas before they had come to Land upon our Engliſh ſhoare: But it may be they are come to increaſe their own torment, and the ſins of others, which it may be were the occaſion of their coming to countenance and entertain Rebels, which are proclaimed Rebels againſt their King; and by their Religion Rebels againſt God is no ſmall ſin, for *Rebellion is as the ſin of witchcraft*, ſaith *Samuel*, 1 *Sam.* 15. 23.

Let us beleeve this that the Lord will not proſper an Army to make war againſt himſelf. The Lord for our ſins may in his wiſdome puniſh us for a time; but our puniſhment ſhall not free them from Gods judgments. Though God for a time may hide his face from his people, yet at laſt will he imbrace them with everlaſting compaſſion. In the 2. Chron. cap. 16. verſ. 9. *The eies of the Lord run to and fro throughout the earth, to ſhew himſelf ſtrong, in the behalf of them, whoſe heart is perfect*. If we can but rely upon God, we need not feare all the Rebells, or powers of Rome; for here is comfort, the Lord is ſtrong in the behalf of them, whoſe heart is perfect. Wherefore let every ſouldier, which fights for the Lawes of the Kingdom, the Liberty of the ſubject, and the Goſpel of Chriſt; labour as much as in us lieth, to walke with perfect hearts before the Lord; and then we may expect the Lord to be ſtrong on our behalf, and mighty for us in the day of battell.

If God will croſſe his enemies, in their wicked intents and purpoſes; it may be that he will be ſought unto by prayer. Wherefore let us pray with the Prophet *David*, in Pſal. 6. ver. 10.

Let

Let all our enemies be aſhamed and ſore vexed, let them returne and be aſhamed ſuddenly; let them be as chaffe before the winde; and let the Angel of the Lord ſcatter them. Let their way be dark and ſlippery, and let the Angel of the Lord perſecute them; let confuſion come upon them unawares, and let them fall in the pit, which they have digged for thy people, into that very deſtruction let them fall. Pſalm. 35. verſ. 4. 5. 6. *Breake their teeth in their mouthes; breake out the great teeth of the young lions. O Lord let them melt away as waters which run continually, as a ſnaile which melteth, let every one of them paſſe away like the untimely birth of a woman, that they may not ſee the ſunne.* Pſalm. the 58. ver. 6. 7. 8. And in this our prayer, we muſt take heed of envie or malice; that we doe not pray out of malice againſt our enemies, becauſe of any hurt or dammage which we have received by them, but out of a holy zeale, for the glory of God; becauſe that they are the hatefull enemies of God, ſuch as hate the Goſpel of Chriſt, and make war againſt the Saints. Againſt ſuch perſons we may pray, either for converſion, to as many as belong unto God, or for confuſion from the face of the Earth, to light upon all ſuch as are bloody and cruell enemies, againſt the profeſſion of the Goſpel of Jeſus Chriſt. And with our prayer we muſt joyn faith to beleeve, that the Lord will grant our lawfull requeſts. *Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen.* Prayer is the key of Heaven, it opens the treaſure of Gods bleſſings to us. But if we will not uſe this key; for any thing I know, the Lord may keep his bleſſings locked up from us. If God has offered us meanes to make uſe of; if we doe not uſe them as we ought to doe, no wonder though we miſſe of our end. Our experience which we have had of Gods goodneſſe to us, ſhould invite us ſtill to call upon him, and to beleeve that he hath done great things for us already; in croſſing and preventing of our enemies, of their purpoſes and ungodly intents; that he will be the ſame God unto us as he hath been heretofore, to deliver us from all the fury and malice of our enemies. Let their counſell be what it will, and their plots what they can; yet here is the comfort, and incouragement of a ſouldier of Chriſt. In *Iſaiah*, 43. verſ. 13. *Yea before the day was, I am he, and there is none that can deliver out of my hand. I will work, and who ſhall let it.* Let

Heb. 11. 1.

the

the Enemies of God take counſell together againſt us, and it ſhall come to naught. Let them ſpeake the word, it ſhall not ſtand, for God is with us, *Iſaiah* 8.10.

If it be ſo, that it is the Lord of Hoſts which can, and he it is that ſome times will croſſe and prevent wicked and ungodly Kings and Princes, in their evill intents and purpoſes. Certainly when God is about this great work of croſſing and preventing his enemies, from effecting of their curſed ends, intents and purpoſes; Then is the time for all ſuch as are the valiant ſouldiers of the Lord Chriſt, to joyne with him, to bring ſwift confuſion and deſtruction, upon all ſuch perſons whatſoever they be, that ſhall exalt themſelves, by all the force and ſtrength they can, againſt the Lord Jeſus, and againſt his people. It is not ſufficient for us, to abſtain from joyning with the enemies of God, againſt his people; and ſo it may be ſtand neuter, neither hot nor cold; as was the Church of *Laodicea*, Revel.3.ver.15. Wherefore the Lord will ſpew them out of his mouth, becauſe of their lukewarmneſſe. But we muſt labour by all the meanes we can to prevent our enemies, and hinder them from bringing of their intents and purpoſes to perfection; by our wit or pollicie, or ſtrength, or mony, by whatſoever we have, or can make or invent. We are to improve our ſelves as much as in us lieth, to croſſe our enemies, by the exalting of Chriſt, and the throwing down the power and dominion of Antichriſt: *Curſe ye Meroz, ſaith the Angel of the Lord,* Iudg. 5. 23. *curſe ye bitterly the inhabitants thereof, becauſe they come not to the help of the Lord, to the help of the Lord againſt the mighty. Meroz* was not curſed for any evill that he did, but he was curſed by the Angel of the Lord becauſe he did no good; he came not of his own free will to help the Lord againſt the mightie: not that the Lord does want or ſtand in need of any help from the creature, but the Lord does expect a willingneſſe and a readineſſe in his people, to ſhew their affection and their love to him, and to his Cauſe.

Wherefore let all the ſouldiers of Jeſus Chriſt come forth now, and ſhew their love and affection to the cauſe of Chriſt; and fear not to venture their lives, limbes or eſtates in the quarrell of Chriſt, and of the Goſpel of Chriſt; for ſuch a ſouldier

the Lord loveth and embraceth which comes and offers himſelf to Chriſt, and for Chriſt: and let us not fear nor doubt but the Lord will croſſe the Antichriſtian enemies of God, and alſo bring confuſion upon all ſuch curſed Rebels as ſhall or do joyn themſelves in league and band againſt the Kingdome of the Lord Chriſt. Let the Rebels exalt themſelves againſt the Lord, as here the King of Moab did in this text of Scripture, let them intend what they can, it ſhall not be ſo; their lies ſhall not ſo effect it: So let all thine enemies periſh, O Lord; but let them that love thy Cauſe be as the Sun when he goeth forth in his might.

Iudg. 5. 31.

FINIS.

LONDON:
Printed by *M. Simmons.* 1645.

4

Jan: 17

Jan: 17

I am the first, and the last, the beginning and the ending :

FROM THE LADY ELEANOR, The word of GOD,

AS shewed in the Scriptures, *There is nothing so secret, That shall not bee discovered* : And the Cleareneſſe now of theſe *future Things*, being come to paſſe, with the reſt ſhortly

PAGES
MISS

GES
SSING

matter *of the revelation of Jesus Christs* comming, which God gave unto him, &c. shewed out of the Old and New Testament, *The Prophet Daniel, and his Disciple John*, their testimonie, where notwithstanding his longing: Bidden *Goe thy way Daniel for the words are shut up till the end*, (to wit) times and seasons mistery, whose *Charactar* not to be understood till then reserved for a *time and times and the deviding of time*. Dan. 12.

The halfe of seven untill which *Sabaticall Number* fullfilled, *be bidden to rest*, &c. viz. the 1700. yeare.

And therefore St. *John weeping much because no man was found worthy*

so

ſo much as to looke thereon: which more would have wept, in theſedayes, to ſee ſuch unbeleiſe in men: having their wits and underſtanding in that manner ſhut up, *notwithſtanding all fullfilled and come to paſſe which was foretold* in the Scriptures.

Though witneſſe as (for theſe very dayes) The 11. and 12. of the *Apoccalyps*. *Where* like him poſſeſſed beſeeching not ſo ſoon to torment them &c. & *they* who beſought him to depart their City, &c. *So* here *this City ſtyled* ſpiritual *Sodome, where thoſe two perſecuted witneſſes ſaid to torment them that dwel on the Earth*, that alway would here dwel, *Shewing how well-come* and what entertainment amongſt the *Gentiles* his comming ſhould find, even *how hateful the Tree*

of

INCOMPLETE

TRACT

of



The Dove unto her countrey friends is sent,
Upon the Bishops Sermon to comment:
Commissioners appointed, that must Treat,
Rupert from Abington was soundly beat:
Lord *Willmot's* made Gen'rall of horse in France:
Brave Plimouth made the Cavaliers to dance:
Cardigan in Wales is lately taken:
The sleeping Ordnance will again awaken.
Sir *William Waller* sent into the West:
At Christ-Church was a losse, that's not the best.

Be wise as Serpents, innocent as Doves.

THE SCOTISH DOVE,

Sent out, and Returning;

Brings Intelligence from the Armies of both Kingdomes, and relates other Passages observable for Information and Instruction.

From Friday the 10. of *January*, till Friday the 17. of *January*, 1644.

THat which in course I should begin with in this weeks relation, is the death of *William Laud*, the Archbishop of Canterbury, who was Beheaded on Tower-Hill on Friday last, it being the 10. of January: What he

he said in his Speech before his death (which he called his Sermon to the people) I shall altogether omit it being Printed and published to the world; wherein the Hipocrite in stead of confessing his sin against God, and against the Kingdom, and whereby to have qualified himself as one fit to receive the promise of mercy; he like the Pharisee, of old, justified himself, in the presence of more then an hundred thousand people, to whom it was well known, he belyed truth, and sinned in kind like *Ananias* and *Saphira*, seeking like *Herod* the praise of men, more then the glory of the great God, like Idolatrous Caldeans he deified the commands of men to Worship an Image more then the command of *Jehovah*, who saith *Thou shalt not bow down to any Image, nor likeness of any thing, either in heaven or on the earth, or in the waters, &c.*

As the Caldean counsellors sought the lives of them that would obey God rather then men, so did he as is notoriously known to all men: And although this Archidolater see that those that were design'd by him to death, were by the hand of the Almighty delivered, and that himself was tangled in his own snare, as it is written, *The Righteous is delivered out of trouble, and the wicked cometh in his stead*; yet dares he justifie himself at the brink of the Red-Sea (to which he said he was come) as if he had been a *Moses*, or *Aaron*, in which he perished like *Pharaoh*, whilst the people of God passed through before him in safety; but he more obdurate then the hardened Ægiptians, did not so much as acknowledge (which they did) that God fought for his people against him; when the thumbs, and great toes of *Adonibezeke* were cut off, he acknowledged (though a Pagan) that *as he had done to others, so God had requited him.*

The Bishop knew he had run a race contrary to Christ, for he had alwayes been a cruell persecuter of the members

bers of Christ, and preferred a cringe to the Crucifix, before the members of christians, a cringe to the crosse he loved, that's his shame, but the crosse that ended his life, is the crosse he dispised; If he have tasted sowre herbs, it was but the blade of his own seed, *whatsoever a man soweth, the same shall he reap*: If it be ill, the gatherer is not to be blamed, but the hand that sowed it; if that hand perish, it is from him that causeth the Righteous to flourish, and the wicked to be cut off; I know the bramble would rather be a King, then be devoured by the fire.

Though the Bishop would rather worship the Image that a King sets up, then joyn with the people in setting up Reformation; as in his speech he intimated, yet he would be glad of the applause of King and people, though but for erecting of an Idoll at *Dan*, and at *Bethell*, as snares in the way to the Temple; But *Bethell* is become *Bethaven*, to which Gods people may not go, and they are onely blind Bishops that lead the people that way.

The Bishop acknowledged himself to be a sinner, but he confessed not one particular sin of which he was guilty: It may be he had done it before to one of his Priests in private, for he presently said he had ransacke his heart, but could not find any one sin deserving death: poor man, I have prayed for him while he lived, but it is too late to pitty him now he is dead; yet his case was pittifull, in that custome, and resolution in Church destroying sin, had so far hardned his heart, that while he lived he was dead, and so cauterized his conscience, that it was senceleſſe, past feeling; yet he denied not but that he was justly condemned by his Iudges: He was in some rapture, for he spake misteries, he said he was quiet within, but he appeared disquieted without; it seems conscience was dead before, but the neck was sencible of the axe, and it seems he counted it a happinesse that he had so gentle a conscience,

ence, and therein was comforted, especially in hope that after this storm he should be canonized at Rome. Therefore he rancked himself in his sufferings, with some of the most eminent Romish Martyrs, that were Archbishops, St. *Cyprian* the chiefe, who was indeed a man of commendable and excellent parts, of which St *Will.* was not guilty: He would bring *John Baptist*, *Stephen*, and *Paul*, into the same paralell, but very improperly, for it cannot be that God and Beliall should be joyned together; although the Bishop thought to unite England with Rome, and therefore resolved (between *Wren* and himself) not to leave one Orthodox preacher in the Kingdom, least the people should follow after him, *et veniant Romani, &c.* But the plot is broke, and the Popes best harvest is spoild, Notwithstanding present factions. He said the King had been much traduced, poor Bishop he meant seduced, but he was in a strange agony, he said any thing, but he knew he was himself His Majesties seducer, and had now a great accompt to make for it: And to deter the people from seeking justice (for he would fain have lived) he wrests Scripture like the Devill, to send the inquisitor for blood, into one of the Cities of refuge, into which God hath not commanded it to enter, the Bishop could dream better then prophesie, his dreames were his own, and are come to him, but his prophesie is anothers, he was not of the same spirit, which the prophet whose words he assumed, he being ready to go to the block (and no man pittying him) Crocadale like he began to pitty the Church which himself had endeavoured to destroy, and to choak it with Romish Lawne: He was notoriously noted in his youth in Oxford, to study the Art of the Mistery of Popery, he hath been known most artificially to practise it, so he lived, and so he confessed he dyed, for a protestant by the Bishops Law, according to his diffini-

tion,

tion, is *Romana*, he had artificially ſtiled Rome with the name of proteſtant, and corrupted England with the nature of Popery, and that is all the Unity he hath ever laboured for; for he diſtinguiſhed between proteſtant Religion according to Law, and proteſtant Religion according to Goſpell; and would bring the Goſpell to the Law, but not ſuffer the Law to come to the Goſpell: and truely when he expreeſſed himſelf as in the preſence of God, in profeſſion of his Religion: I do beleeve, it was with him as with the wicked men ſpoken of in *Pſa.* 50. 21. *Thou thoughteſt that I was altogether ſuch a one as thy ſelfe:* And it is not ſtrange, that ſuch men fancy God according to their own ſcantling.

But whereas he vindicated himſelf in the juſt charge laid againſt him, for which he was condemned, *viz.* that he endeavored to ſubvert the Laws of the Realm, and to overthrow the true proteſtant Religion eſtabliſhed, he did but hallucinate to delude the people; actions are more authentick then words; but if actions be the ſtrongeſt teſtimony to prove a truth, he was undeniably guilty of Treaſon in the higheſt degree; the world is witneſſe to whom his actions were obvious, and were my oath proved by a cloud of witneſſes, which he denied not; we know that he himſelf ſet up Arbitrary Government, and made his own ſentence Law, both in Courts eccleſiaſticall and civill, we know he held correſpondency with the Pope, daily converſed with Jeſuits, &c. and impriſoned, or baniſhed, all Orthodox Divines, it were to ſpend paper in vain, and to ſpend time unneceſſarily to urge particulars.

And for the accuſation againſt him as an enemy to Parliaments, it is moſt true, and manifeſtly clear as the ſun; That for more then twenty yeers, he hath ſtruck at the very root of Parliaments to deſtroy them totally: Why elſe ſaid he formerly, that a proclamation from His Majeſty,

jesty, or an order from the Councell, was equall or above any Act of Parliament; for (as he said) he knew too well the benefits that come to the Kingdom by Parliaments, but he did not therfore love thē, but that was the ground of his hatred against them; and he onely accounted that a misgovernment in Parliament, which was any bar to Idolatry, or other illegall courses, A Bishop that should be a teacher of holinesse &c. To be a seducer to Idolatrous worship, is of all men the worst, therefore I retort his own words, *corruptio optimi est pessima*, if salt that seasons all things lose his saltnesse, it is the worst of all things. If light by which men walk become darkenesse, it is of all the worst and most horrid.

For other Intelligence, first give me leave to recollect something which last week I gave you for truth, *viz.* that Sir *Richard Biron* Governor of Newark was imprisoned, and *Hercules Cley* hanged; since by assured Intelligence we understand, there is a great dissention among the Newarkers, and divers are imprisoned for affection to the Parliament, but the Governor is at liberty, also *Hercules Cley*; but there is another *Cley* a souldier, it is he that is suspected to be the honester man, and he is in custody, and divers more, whether yet dead or alive I know not: But we are informed that by reason of the season and hardnesse of duty continued, our forces are returned to their proper Garrisons, and that some addition of horse are come into Newark, which makes them in all 500. horse.

For the Forces that were last weeke advanced into the parts of Surry and Sussex, they have not plundered Gilford as we feared, and is still reported they advanced toward Portsmouth, and there they had a design, but it is blasted, and the enemy is retarded.

The service done by Cap. *Swanly*, of which I told you last week doubtfully is since confirmed for certaine, who tooke divers Irish Commissioners, that were passing with the Kings broad Seale for the bringing over more of the Rebells into England.

On Munday the House of Commons pressed the Lords about the passing the great Ordinance; the Lords promised to send them answer, but it is conceived intend not to passe the Ordinance; they have not yet returned answer to the House, but rejected the Ordinance. The same day the Ordinance for the continuance or reviving the Court Martiall was debated in the Lords, but not passed.

On Tuesday the Commons fell on the businesse of the Treaty, to

name

name the Commissioners of the Commons that should be sent to Treat; they agreed to send the same foure that went first with the Propositions, viz. Master *Hollice*, Mr. *Peirpoint*, Mr. *Whitlock*, Lord *Wainman*, to whom they added Mr. *Soliciter*, Sir *Henry Vane* Iunior, Mr. *Prideaux*, M. *Crew*: The Lords have also appointed the Lords that are to goe, viz. Earl of *Northumberland*, E. of *Pembrooke*, E. of *Salisbury*, and the E. of *Denbigh*: it is expected that on Thursday a Messenger shall be sent to the King, and the Treaty goe on speedily, I pray God speed it, and blesse the Treators and the Kingdom by their Treaty, and save the City and Kingdome from all treacherous designes, of which the enemy have too many.

There is Intelligence from Wales that Major Generall *Langhorn* had taken the Town of Cardigan in Wales, and also the Castle, and hath taken all the Ordnance, Armes, and Ammunition that was in the Town, and Castle; the prevailing of our Armies in Wales will make *Col. Gerard* thinke of turning backe from the parts of Warwickshire towards which he is march', or else I hope he will lose more at home then he can gaine abroad.

Let all countries rest with patience and dilligence, serve the Parliament for a time, and my life for it you will see reformation of abuses by the Souldier, and by Committees, and all other such grievances, for the Parliament are sensible of the wrongs that are done, but cannot (in the midst of so many distracted businesses) amend all on a suddain; besides, it is sent from God as a due punishment for our sins; if we will reforme our selves, God will assist the Parliament, to reforme the abuses in our severall Counties, Cities and Townes. On Tuesday there came Intelligence from Abington that Prince *Rupert* had advanced towards Major Generall *Browne* to Abington, with all the strength he could make from Oxford, Wallingford, &c. but Major Gen. *Brown* having timely notice gave him a meeting, and on a Causway neer Cullain Bridge met the enemy, the medow being over-flown on each side, into which floted meddowes about 300. of the L. Generalls valiant souldiers (that still remember Cornwall) entered and stood, some up to the middles in water, where they gave the enemy two brave vollies, to the terrour of the enemy, who fell down apace, and fell back as fast as they could to run away; the Horse also did bravely in chargeing the enemy, and in pursuite there was killed many of the enemy, the just number is uncertain; some say about 120. and very many hurt: of our men there was but 8. killed, and divers others are hurt; the chief

of

of ours that was loſt was a Serjeant Major; on the enemies ſide were many of quality ſlain in the place, *Col. Cage* the Governour of Oxford, and as ſome think *Col. Player* Governour of Wallingford, but if he be, they carried him away; alſo Major *Farmer*, and divers Officers of the Princes owne Regiment, and divers priſoners and horſe were taken of the enemies and brought to Abington, among which was five or ſix Iriſh, which were all hanged according to the Ordinance, beſides what lay dead in the place, and many dead that the enemy threw into the River, they carried three cart-load of dead to Oxford, as is certified for certaine.

From Plymouth is alſo certified that the enemy who have long laine about at diſtance, to annoy that Towne, on Friday night laſt reſolved to ſtorm the Towne, and ſecretly got to the Workes and undermined a little before they were diſcovered, yet by a ſuſpition of ſome deſign the L. *Roberts* Governour, had ſent command that none upon the Forts ſhould goe to bed or ſleepe, but ſtand to their Armes, &c. The enemy notwithſtanding tooke one Fort wholly, and turned the Ordnance to the Towne, they tooke two neer in part, for they entred two or three times but were beaten back, and at laſt beaten quite off, but the other was long before it was regained, at laſt we took it, which was about ſixty, moſt of them were ſlain, the Cap. that took it was taken in it, and is priſoner in Plymouth, his name is Cap. *Arundale*. Sir *William Waller* is ordered to goe downe into the Weſt with all expedition, he is to have 6000. Horſe and Dragoons, he is expected this Thurſday to go forward.

Something was expected from Col: *Holborn* from Taunton, but we have nothing but uncertainties: Sir *Lewis Dives* is come to Shirborn, and is conceived that *Goring* with the ſtrength he had before Porchmouth is gone to him; but we have Intelligence, that we have loſt 80. men and arms, and two peeces of Ordnance at Chriſt-church, they came with intention to fortifie the Town, but were ſurprized by the enemy preſently after they came into the Town, and are taken priſoners: God ſend us better news.

Printed according to Order for L.C.
1644.

THE Kentish Conſpiracy:

OR, AN ORDER and NARRATION Declaring The late Plot for the Surprizing of *DOVER CASTLE:*

And the ſetting on foot of a Commiſſion of ARRAY in the County of *KENT.*

Taken and extracted out of the Examination of the ſeverall Conſpirators.

Publiſhed by Order of the Committee at Alesford, *Janua.* 9. 1643. 1644

LONDON, 1644
Printed by *R. Cotes*, for *Michael Spark, Junior.* 1643.

THE

Kentish Complaint:

OR AN

ORDER and NARRATION

Declaring

The late Plot for the Surprizing of

DOVER CASTLE:

And the fearing for a Commission of

ARRAY in the County of KENT.

Taken and extracted out of the Examinations

of the several Complainers.

Published by Order of the Committee at Ashford, Janua. 9. 1643. 1644

LONDON,

Printed by R. Cotes, for Nathaniel Spurstow. 1643.

AT THE

Generall Committee

AT

ALESFORD,

1 January, 1644.

SUch hath been the restlesse spirit of Malignity in some amongst us, as if they meant to out-vie the manifold providence and goodnesse of God by an unwearyed reiteration of new experiments, whether the Watchman of Israel bee yet awake, for the protection and preservation of his people: from which Atheisti-

call principle, ungodly and unreasonable men, have roused up their almost despairing spirits, to new and more vigorous actings of their mischiefe. And hence was it that notwithstanding the manifest hand of God in discovering their former wickednesses, and bringing them upon their owne heads, once and againe in this County, and in other parts of the Kingdome;

Yet hath not the feare of God or man wrought upon them to desist: witnesse this last designe for the betraying of Dover *Castle, and the setting on foot of Commissions of Array, whereby they were not afraid to imbroyle this County, as they have done the rest of the Kingdome in a most cruell, unnaturall and bloody war: The preventing whereof, by the mercy and goodnesse of Almighty God, who hath still brought to light the hidden things of darknesse, and hath yet graciously lengthened out our tranquillity and peace, doth call aloud unto us, for our unfained thankfulnesse, and praise to the God of our Deliverances, wherein this Committee, in regard of that publick Trust, which lies upon them, being sensible, how deepely they are concerned, to stirre up themselves and others, have Ordered as followeth.*

That

That upon the Lords day, being the ſixt and twentyeth day of this inſtant January, in the morning before the Sermon, the Miniſters of the ſeverall Pariſhes throughout this County ſhall openly read this Order and Narration of the late deſigne, and of the diſcovery thereof, hereunto annexed, and ſhall lay open unto the people the vileneſſe of the ſame, and the miſeries and calamities which wauld inevitably have followed, if God had ſuffered it to take effect. And ſhall withall preſently after the reading of this Order, and the ſaid Narration, openly declare their own abhorring of the ſaid Plot, and deteſtation againſt it.

And to the end that the people likewiſe may not bee wholly wanting in ſome viſible teſtimony of their thankefulneſſe for this Deliverance, and of their abhorring and deteſtation of this wickedneſſe; It is deſired, that at ſuch time as the Miniſter ſhall ſo declare himſelfe, All, who are of a willing minde then preſent, doe in token of joyning with the Miniſter, ſtand up from their ſeates.

And it is further Ordered that the ſeverall Miniſters doe often upon the Lords day, and at other times, but more ſpecially upon that day,

take occasion, both in their Prayers and Sermons, to praysе God, as for all former Discoverings, and Defeatings of Plots, and mischiefes intended to this County, during this present Parliament, so in particular for the Discovering and Defeating of this by name; and that they doe hence likewise take occasion to stirre up the people, as to all Christian duties answerable to such mercies, so particularly to a constant adhering to the Cause of God, in the present work of Reformation, and in the just defence of the Subjects Liberties, and to inform the people throughly, that in comparison of these things, their estates and lives, which they owe to God, and to their Country, ought not to bee valued or esteemed by them; And whereas divers ignorant persons, not knowing the danger and penalties in the severall Ordinances of Parliament, have been made instruments of this and the like mischiefes, by carrying, and bringing Intelligence, Messages, or Letters to or from Oxford, or any part of the Enemies Quarters, All persons are therefore hereby required to take notice at their perils, that whosoever shall hereafter bee found culpable in that kinde, shall bee dealt withall as a Spye, according to the seve-

reſt puniſhments inflicted by the ſaid Ordinances: and the Church-wardens of the ſeverall Pariſhes are hereby required by the Thurſday next following the ſaid Lords day appointed, as aforeſaid, for the publication and execution of this Order, to bring in returnes under their hands unto the next Deputy Lieutenant, thereby certifying how this preſent Order hath been executed in their ſeverall Pariſh Churches, and by what Miniſter: And it is Ordered, that the ſaid Deputy Lieutenants doe within eight dayes after the receipt of the ſaid Certificates, ſend in the ſame unto this Committee, or doe certifie the names of ſuch Church-wardens who ſhall make default of bringing in unto them the ſaid Returnes, that ſo a due Accompt may bee taken thereof, as is requiſite in a matter of ſo great importance.

BRITISH MUSEUM

A BRIEFE NARRATION Of the late PLOT: FOR The Surprize of *Dover* Castle, and the setting on foot of a Commission of *Array* in the County of *Kent*: taken and extracted out of the Examinations of the severall Conspicatours, and published by Order of the Committee of the said County.

THE Castle of *Dover* being about two yeeres since possest by Mr. *Daux* of *Dover* to the use of the Parliament, hee probably not finding his expectations of preferment answered by that subordinate charge which was committed to him under a worthy Knight and Member of the House of Com-

Commons, bethought himselfe of making a Party in the Towne and Castle, and of holding the Castle for the King, and to this end communicates his Counsels to one *Chandler Belton*, *Dennis Tiller*, and others of *Dover*, whom hee made choice of as fit instruments for that purpose.

But this designe soone proved abortive by discovery, neither was the first Contriver of it, *Dave*, much longer lived.

Yet had this project taken such impression in the surviving Confederates, that they resolve to carry on the worke: To which end they associate to them, *Tomkins*, *Startup*, *Bray*, *Stoakes*, *Wellard*, Mr. *Thomas Graunt*, and others of *Dover*, and the parts adjacent. And after severall consultations, at length resolved to send *Bray* to *Oxford* about Midsummer last, for further directions and advice from thence: *Bray* undertakes the journey in the Habiliments of his profession, and with his Carpenters rule and leathern apron, easily passeth the Coures of Guard, without being suspected any whose of any further Journey then to, or from the next neighbouring Towne or Village, to his worke or home.

Bray thus got to *Oxford*, makes himselfe and his businesse known to Captaine *John Fecit* late of *Dover*, and by him gaines accesse to Sir *Edward* [illegible] Majesties chiefe Secretary of State, to whom he imparts his Errand, which the Secretary very well approves of, but for the present advised to defer [illegible] his Majesties neerer approach to these parts, he being then with his Army about *Bristol*.

With this answer *Bray* returnes to *Dover*, but is upbraided by his companions there, as having cheated them

them of their moneys, which they had collected among themselves to beare his charges: To cleere himselfe from which aspersion he undertakes three severall journeys more successively to *Oxford*, but all without effect, his Majesty being not all that while returned.

In this interim those at home had gained to their party, some Gentlemen of Note and substantiall Yeomen in and about *Dover*, and others of meaner ranke, to the number of sixty or thereabout, some of whom they thought fit to bee intrusted with the more speciall contrivance and manage of the businesse, who had by this time projected it as followeth.

Startup, *Hayes* and others should have used meanes to be entertained as Souldiers in the Castle, who at a time appointed, should have a merry day with the other Centinells and Souldiers, at the drinking of some bottles of wine, to be sent in as a present to them by Mr. *Graunt*, the operation of which Wine to be compounded by Mr. *Graunt* himselfe, should have been to cast such as drunk of it into a sleep for six houres space, but if this failed, whilst the rest were at their cups, the new-come Souldiers should have let in a Party, some with scaling ladders, to be provided against the time, and others at the *Barbicans*, a sally Port, neere one of the Platformes: At which instant the Prisoners in the Castle, by the helpe of a false key, which was made by one *Onion* formerly the Castle Smith, and was in the hands of one Colonell *Haggater*, a Papist, then a Prisoner, should have broken out upon the Souldiers, and together with the rest have seized upon the Guns and Guard: At which time likewise a sufficient strength from the Town and neighbouring parts, should be ready for an entrance: And upon an advertisement sup-

plies of Ammunition and proviſion ſhould bee ſent in from *Dunkerk* & from *France*, for which Mr. *Web* Secretary to the Duke of *Richmond*, had ingaged himſelf, as did likewiſe Captain *Jacob*, to bee in a readines at *Margate*, with a veſſell fraught with neceſſaries for the Caſtle; This done, *Bray* ſhould poſt to *Oxford* with the newes, which ſhould be forthwith ſeconded by an invaſive power to be brought into the County under the command of Mr. *Richard Thornhill* now made High Sheriffe by the King, and Commander of the Earl of *Clevelands* Brigade of Horſe; in which interim, or rather inſtant of the ſurpriſall of the Caſtle, by the confeſſion of Captaine *Jacobs* brother, three Commiſſions of Array to bee ſet on foot, and thereby the County in a flame, for a complement, of which miſchievous deſigne, nothing was now wanting but the Royall ſtampe and name to a Commiſſion, though Mr. *Graunts* opinion was, that delaies were dangerous, and it were better doe the worke without, or before the Commiſſion fetch't.

But this adviſe did not find reception, whereupon *Bray* is the fifth time diſpatch't to *Oxford* for a Commiſſion, and by the way takes with him ſeverall affectionate recommendations, to Mr. *Thornhill*, Captaine *Jacob*, Secretary *Nicholas*, and others at *Oxford*, prime actors in this buſineſſe, from Sir *Anthony Percivall*, Mr. *Richard Maſters* of *Langden*, Mr. *Thomas Tuck*, Mr. *Edward Kempe* of *Dover*, Mr. *Reading* and divers others in returne to ſeverall ſalutes reſpectively received by them from thoſe at *Oxford* by the hands of *Bray*, (who by each of theſe Gentlemen (Mr. *Kempe* excepted) had money given him, at his parting out of *Kent*, as a gratuity; or to beare his charges.

Bray being come to *London* finds out Captaine *Collins*

lins being directed to him by *Mr. Edward Kempe*, and acquaints the Captaine with the busineſſe; whoſe forward apprehenſions of it were ſuch as repreſented him at *Oxford*, the fitteſt man to whom the Commiſſion of Array ſhould be directed (though it were once moved that it might bee ſent downe in to the County with a blanke, that if one man ſhould refuſe, any who ſhould accept it, might have his name inſerted: but this adviſe was rejected by Secretary *Webb*, upon this reaſon, that if the Commiſſion ſhould come into the hands of the Parliament by miſchance, they might then inſert whoſe name they pleaſed, and ſhew the Kings hand for what they did.)

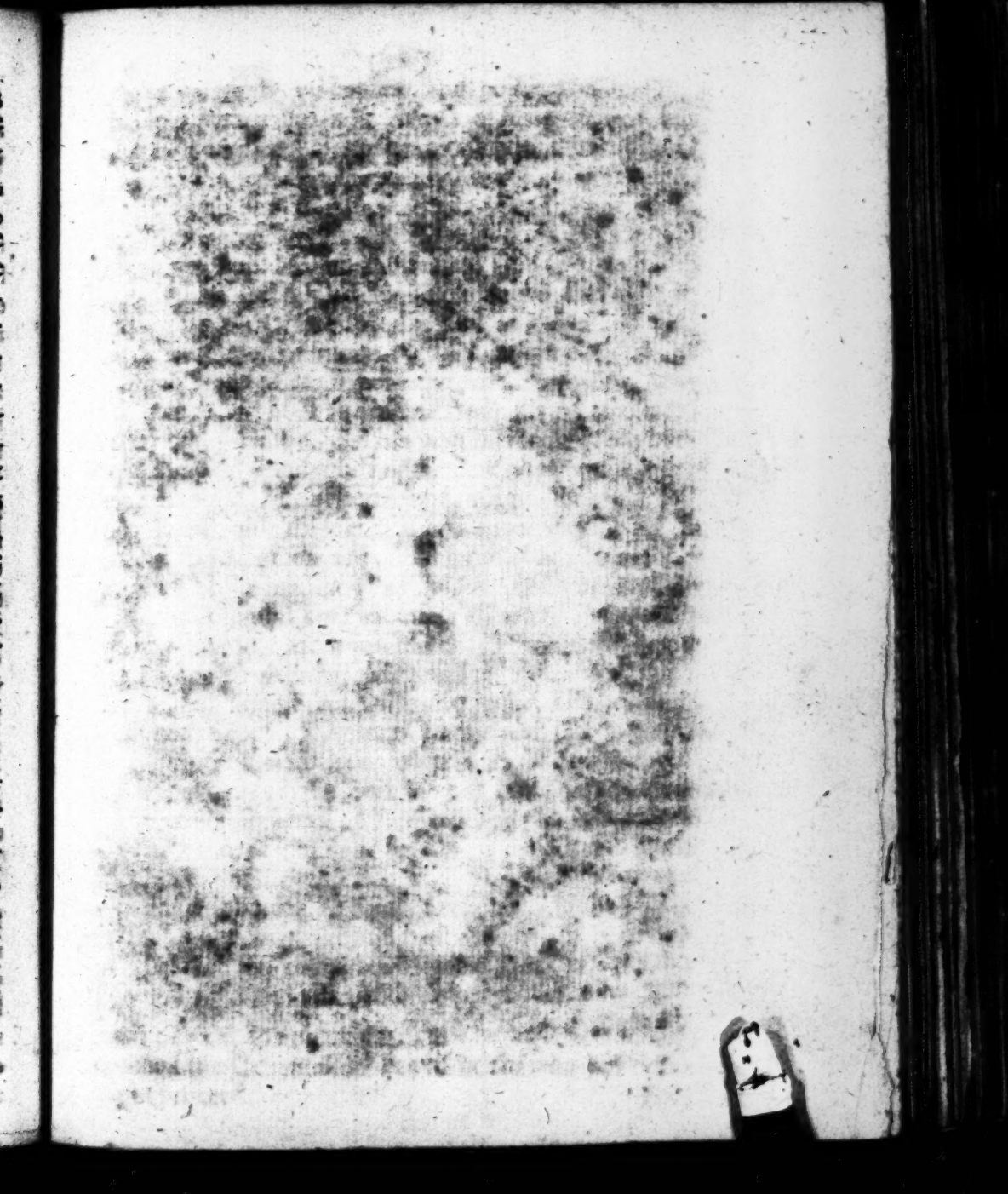
This ſucceſſe haſteneth *Bray* to *Boſtol* houſe within ſix miles of *Oxford*, where Sir *William Campion*, Mr. *Edward Maſters*, Captain *George Kingeſly*, Mr. *John Trowtes*, one Mr. *Chute* and divers other Kentiſh Gentlemen, receive him gladly, Sir *William* himſelfe, and one Mr. *Mills* a *Suſſex* Miniſter accompanying him to *Oxford*, where they bring him to Secretary *Webb* who forthwith repaires to Secretary *Nicholas*, and ſpeeds the draught of the Commiſſion againſt the next morning; at which time Secretary *Nicholas* brings *Bray* within view of his Majeſtie, when he preſented to him the Commiſſion to be ſigned, and the ſame day, being the 29 of *November* laſt, diſmiſſed *Bray* with the Commiſſion under hand and ſeale.

Bray thus armed returnes to *London*, and applies himſelfe againe to Captaine *Collins*, who whether touch't in conſcience at the horridneſſe of the enterprize, or doubting the ſucceſſe, or indeed (as he pretended) that his baile upon whoſe ſecurity he enjoyed his inlargement out of Priſon might not be brought in trouble, declined the Commiſſion; yet wiſht that the buſineſſe might proceed.

The

The Commiſſion thus waived by Captain *Collins*, and *Bray*, returned to *Dover*, at a full meeting of the Conſpirators, the Commiſſion is tendred to Captaine *Holman*, whoſe cheerefull reſolute acceptance, addes new life unto the buſineſſe; three dayes after, Captaine *Holman*, whether upon any intimation of the diſcovery of the Plot, (which indeed the Providence of God had brought to light, by the free and voluntary confeſſion of one whoſe heart God had touched, ſo as to make it his very errand to come to *Alesford*, and reveale the whole deſigne to the Committee there) or whether the hand of God had over-powered the ſpirit of this new elected Captaine; who confeſſed himſelfe reſtleſſe in his thoughts while hee kept the Commiſſion for three dayes ſpace; Hee returnes to his Companions and diſchargeth his hands and pockets of the Commiſſion, but not his heart of the villany intended, which hee ſtill kept cloſe without diſcovery; This ill *Omen* of two falling Captaines notwithſtanding, the Conſpirators proceed, and incourage one another upon the ſtrength of the Commiſſion, and hopes of a riſing party, and ceaſed not riding up and down the Country, to incite their adherents to an open avowance of their authority and enterprize, untill the certaine newes was ſpread of the ſurprize of the Commiſſion, and commitment of thoſe Gentlemen on whom they fixt their expectations to head the party, ſo that now all hopes cut off, they bethink themſelves where to ſhrowd their heads, and to ſit down with ſhame and ſorrow, and a conſcious expectation of being found out by the hand of Juſtice, which can onely vindicate the honour, and ſecure the peace, both of Parliament and County.

FINIS.



8°

Mr. *William Wheelers* Case from his own Relation.

Jan: 18. 1649 by Hen. Parker Esquire

HAving been imployed in *Norfolke*, *Suffolke*, and some other Countreys, as Engineer for Sea-breaches, drayning of Fennes, Architecture, Plantations, &c. I found that the Name of a Traveller, and the forrein acquisition of skill did adde that credit and repute to Artists, which no Native is allowed in his own Countrey amongst his own kindred, and acquaintance: whereupon I took the resolution to imbarke for *Holland*, and there either to improve my abilities, or the value of my abilities by conversing with strangers.

Being arriv'd there about Christmas, 1638. I spent some time in passing from place to place, viewing the Mills and Water-works of that Countrey, and it soon appear'd to me, that there were great defects therein, which I (God assisting me) by my own inventions was able to alter, and amend to the exceeding benefit, and profit of the States. By the advice therefore and assistance of Sir *William Boswell* (to whom I addressed my self first, as being His Majesties Resident in those parts) I made Propositions to the States Generall with some overtures of my particular Inventions, and did refer the same to ocular demonstrations, and publick experiments. The Propositions were entertained, and proofs by Plots, and Models were demanded; but because the benefit of my undertakings would arise to so vast a revenue, if I could accomplish them (as was obvious to every common understanding *primâ facie*) therefore I was the more distrusted. The heads of my Propositions were: To Draine; or to Drowne Lands; to raise great waters to reasonable heights, from three Foot to six, &c. to raise reasonable quantities of water to great heights, and both these,

cheaper by one half then before, and double in quantities, if not more. Likewise to bore Timber with a wooden Augur, bigger and cheaper: to put and drive great piles into the ground without beetles, or the usuall moliminous Instruments of contusion. And lastly, to raise, and carrie from place to place all ponderous weights more easie, and cheap, then had ever been yet discovered.

Within the space of half a yeer some small Models were perfected, and view'd by three of the States Generall at the L. *Rippedays* House (He being one of the said 3 Commissioners appointed for that purpose) and publick approbation was given thereunto. In *June*, 1639. I had a Patent granted by the States Generall for the putting in execution, and for the sole usage of those my Inventions for twelve yeers: and in *July* following I obtained an other speciall grant of the same from the States of *Holland*, and *West-Freisland*. After this I began to frame bigger and larger Engines, and in *September* following, I gave proofs of their efficacie, and operation in publick, at the *Hague*; and then it was manifest, that as the Models did more then answer my promises, so the Engines did more then answer that which was expected from the Models.

The Prince of *Aurange* upon a sight of my Models graced me with a present of 20 guilders to buy me a payre of gloves; and afterwards when the force of my Engines was openly tryed at the *Hague*, the States Generall gave me 400 guilders as a testimony of their liking, and allowance. My Engines were various, of severall fashions, and for severall uses, so framed that they were easily portable, and removable from place to place, readily to be erected any where in a little time. One of these Engines tryed its efficacy upon a Graft or Mote at the *Hague* in the presence of divers of the States Generall, as also of *Holland* and *West-Freisland*, and the Lords of *Leydon* having severall Artists with them out of severall other Towns, and at that time it carried a thousand barrels an houre being moved onely by the hand of one or 2 men raising the water to 2 foot or more, and greatly satisfying all spectators.

For my further encouragement also in *Jan.* 1641, my Patents were renewed from 12 yeers, and a prolongation to 18 was

granted;

granted; and the words did mention that the Inventions were new, never before practiſed by any, and that they were of publick benefit, and therupon a greater penalty was added againſt all ſuch as ſhould treſpaſſe upon me by imitating, or uſing the ſame to my prejudice without my leave. But preſently upon this the ſcene began to change with me; for whileſt I was uncredited, I was below envy, and ſo I found offices of friendſhip from many, and no ill offices from any; but as ſoon as I had attained to any belief, and ſo to eminencie, by abiding the teſt, both my skill, and the incredible advantages which ſeemed to attend the ſame, drew upon me infinite enmities, and oppoſitions. This nevertheleſſe I muſt obſerve, that my chiefeſt adverſaries were ſuch, as were my own Countreymen, ſuch as I expected moſt friendſhip from, ſuch as I had moſt intruſted, or moſt ingaged (as I thought) by my ſervice, and credence, and ſo by conſequence had moſt power and opportunitie to undo me. And that I may not aſperſe any unjuſtly, this ſhall be a particular account to the world, what Sir *Rob. Honywood*, Sir *Will. Boſwell*, Mr. *Gwyn* his Secretary (and ſome others his ſervants) what *Palmer* my Sollicitor, *Robinſon* my man, one *Horne* the Fabrick of Leydon, but of Engliſh extraction; as alſo one *Saſſe* a game-keeper to the Prince of Aurange, with divers other under-inſtruments have done to ruine me, hoping to wreſt out of my hands thereby either the Honor, or the profit of my performances.

The firſt miſchief which encountred me in the heat of action, whileſt I was induſtriouſly purſuing my infant contrivances was this: As I was one Evening going home to my lodging in the company of Cap. *Lucas*, upon the Spie-bridge I was aſſaulted by two of the Prince of *Aurange's* ſervants (and ſome others of his guards) and others about 20 in all, and in this unexpected fray Cap. *Lucas* had two deep cuts in the head, I had one ſtab in my body, and by the ſame loſt the uſe of my left arme, never to be recover'd, both of us were left for dead upon the place, and for nine dayes after, there was no hopes of life in me. The aſſaylants fled preſently to *Colenbury* for ſanctuary, and thoſe of them which were the Princes ſervants, as ſoon as his Highneſſe had notice thereof by the beating of a Drumme

were ſommon'd home, and very nobly ſatisfaction was orderd to us; but after 18 moneths ſuite in that cauſe (though the delinquents were condemned both in the *Hagues* Court, and the Court of *Holland*) and 3000 guilders were particularly adjudged for my dammage, yet I could recover nothing, but loſt my time, ſpent my money, and became daily further intangled in more and more troubles, and conteſtations. Whileſt I lay in the greateſt extremitie of my hurts, not able to take any order for my affairs, the afore-named *Saſſe*, of whom I had rented ſome roomes for my Engines, and Works, ſent to me for ſuch an exacted ſumme of money, or elſe to throw my Engines, and Works out of doore. I was not able at that time to procure the money, Sir *Will. Boſwell* denied me the loan of 5. li. to prevent this miſchief, though formerly upon my Bond He had done greater courteſies, and ſo my Works were broken, thrown out, and expoſed to the view of all men.

Theſe troubles alſo brought me into the acquaintance of *Sylveſter*, and one *Palmer*, who undertook as my Sollicitor, but ſecretly were Traytors to my proceedings, and ſuch as underhand wrought my over-throw many ſeverall wayes long before I began to ſuſpect them.

The next potent adverſary I had to grapple withall, was *Horn* the Surveyor or Fabrick of *Leydon*; and He being preſent at the *Hague* with my Engines were firſt proved before the Lords of *Leydon*, and many other of the States, and by ſome ſecrets which I had communicated to Him, and by the help of ſome of my workmen, whom He had inveigled to his ſervice had moſt opportunitie to ſtand in competition with me; for I was not onely overcome by his inſinuations at firſt, and won to ſome confidence in his friendſhip, but alſo I was neceſſitated to lay my Art the more open to him, and ſome other Fabricks, upon whoſe judgements the States relied, that by ſatisfying them, I might convay ſatisfaction to thoſe which imployed them. I was now therefore put to a vexatious, and expenceſull triall before the Lords of *Leydon*, after all my former experiments in publick, and my ſeverall Octroys granted thereupon, to evince again the noveltie, raritie, and commoditie of my Frames, and Mils: and by this means I was forced to ſend to

divers

divers places for atteſtation, and for ſome Forms, and Works, which at laſt by a double operation viſibly diſproved *Hornes* pretences, and in the judgement of all gave me the victory.

Nevertheleſſe *Horne* would not ſo deſiſt at *Leydon*, but in oppoſition to my Patents, did make uſe of my Inventions, whereupon I brought my Action upon my Octroyes, and at laſt though with much difficulty, did overthrow him, and get for damages 1500 li. which *Robinſon* my man compounded without my privity and conſent for 300 guilders in part. This placed me above all open attempts, or controverſies in Law, but the more I was ſecured by publick Juſtice, the more I was envied, and made the mark of treacherous conſpiracies.

In all places I had quarrels urged upon me, at all times I found ſnares ſpread for me; eleven ſeverall bargains I had made for the erecting of my Mills in eleven ſeverall places, but all were fruſtrated by letters ſent from the *Hague*, directed by I know not whom: and now as theſe diſaſters had brought me into great wants, ſo my extreme wants ingaged me ſtill further into many worſe diſaſters.

One maine diſadvantage that my indigence brought me into was the acquaintance of *Robinſon*, who by accommodating me with ſome moneys (yet payed after) in my neceſſities, and making himſelf officious to me when my fortunes were lowe, got into my ſervice, and good opinion, and by that means after proved a fatall traytor both to me, and all my deſignes. This fellow held correſpondence with *Palmer*, & both of them incited Sir *William Boſwell* againſt me, and by the correſpondence which they both held with Sir *Will. Boſwell*, and all the reſt of my enemies I found my ſelf every way ſurrounded, and cut off from all eſcape.

Robinſons part was, to diſcover my Art, to practiſe it himſelf, to reveal it to others, to grant Licences without my knowledge to my prejudice, to compound with defaulters without my leave to my loſſe, to impute his own failings to the imperfection of my Works, to combine with my greateſt Adverſaries.

Palmers part was, to confound me in matters of Law, to caſt me in all Courts of Juſtice, and particularly to create new enemies, as Sir *Will. Boſwell* amongſt the States, and Sir *Rob. Hony-*

wood

wood at the Queen of *Bohemias* Court. He had failed in *England* of a monopolizing Patent for ſteele, and therefore he depended now upon his ſhifts beyond the Seas, and was a profeſt Enemy to all men more ingenious then himſelf.

One Mr. *Hobart* (to my knowledge) made a new Propoſition in *Holland* for brewing, baking, &c. without ſmoke, and with leſſe expence of fuell, &c. and had proſpered in his fair, beneficiall deſigne had not this *Palmer* enviouſly quaſh't his proceedings. With the ſame impudence alſo He came to me, and told me, that I ſought to ingroſſe too vaſt a revenue: and that if I would admit Him to partake, I ſhould prevail: otherwiſe not. His jeer was this, Mr. *Wheeler*, I can ſtop your wheels at my diſcretion: if I ſay to Sir *Will. Boſwell* they ſhall move on, they ſhall: if I ſay, He ſhall forbid them to move, they ſhall not dare to ſtir.

Sir *Ro. Honywoods* part was, to exclude me of all favour at Court, and therefore divers times He commanded me to avoid the preſence, and once He ſet 2 Iriſh Halberdeers of the Queens guard to fall upon me, who accordingly did not onely deny me acceſſe, but alſo tore me by the haire of the head, and this they confeſt they did by Sir *Rob. Honywoods* command. He became alſo an adventurer with *Robinſon* and *Palmer*, and did diſburſe (as I have heard) 140 li. in aſſayes, and trying to bring ſome Works (begun by me) to perfection, but all proved fruſtrate, and ſucceſſeleſſe.

But the moſt powerfull of all thoſe aſpects which boded ill to my fortunes was Sir *Will. Boſwell*; and as (I am confident) without his concurrence all my other oppoſites could not have ſo far oppreſt me; ſo without their inſtigations, He would not (I perſwade my ſelf) have entertained any thoughts of ill towards me. Howſoever long it was before I could be induced to think, that Sir *Will. Boſwell* had ends upon me, much leſſe ſuch extreamly avaritious ends, ſuch as nothing but my utter ruine could ſatisfie. But my eyes were by degrees opened; for firſt I perceived He gave too much eare to my worſt enemies, and then in the Patent for *England* which He procured for me I ſaw He had put in his ſervant *Cropleys* name, and that device (beſides other competent rewards) coſt me 50 li. to compound. A

Patent

Patent likewiſe for *Ireland* was promiſt me, but I have it not, and I hear tis granted in Sir *Williams* own Name, and reſerved for his own uſe: laſtly, my Patent for *Holſtein*, and *Denmarke*, is ſtill deteined in his own hands. I found moreover that by ſome dangerous queſtions put to me at ſome times about my pedigree, He was not without ſome aymes of having my life at his mercy by the ſtroke of the Law, if need were. My neceſſities made me upon an occaſion become a ſuiter to Him for the loan of ſome moneys, but the conditions propoſed by Him were ſtrangely rigorous, inſomuch that in a jeſting manner I askt Him, if He were good at drilling. Hereupon He grew much inraged, and cauſing His ſervants to lay violent hands upon me, He diſarm'd me firſt, and then broke my head to the skull, ſpurned me with his foot, and offered divers other ignoble indignities to me in his own Houſe. About that time alſo I was reduced to ſo pinching extremities, that for 25 dayes (beſides Gods infinite mercy) I had no more then 10 Stivers to preſerve me from famiſhing: and which way ſoever I turned my ſelf for reliefe I found my way blockt up with difficulties, ſo evill an eye there was over me, that I was prevented of Truſt, nay my very pawns were refuſed, and could not be taken. Farre was I now from proceeding in my Fabricks, thoſe Mils and Frames, which I had begun, and perfected with great trouble, and expence, I could not keep: after my goods and materials had been part broken, part ſtolne, part thrown into the ſtreets by the exaction of *Saſſe*, when Sir *Wil. Boſwell* refuſed me 5 li. to ſave them, I had built a place my ſelf in a peece of ground belonging to one of the Lords in the Town, thinking to ſecure my Engins, & Utenſils from further violence, but the place was ſoon broken open, the boards were taken away, the Mils were ſpoiled, and no remedie could be procured. My fortune was alſo to take two of the theeves in the manner, whereupon with my ſword in the ſcabbord I ſtrooke them, not knowing how to bring them to condigne puniſhment: but they preſently eſcaped from me, and ſcarce any thing ever proved more miſchievous in the event then this revenge of mine ſo taken upon them: for not long after as I was walking in the backſide of the Town, by the Moat that runs by the Princes garden, being alone and unarm'd, I

was

was incountred by the same two Theeves (as I conceive) and about 8 more, who with spades and shovels and other weapons fell upon me and cruelly wounded me, so that to save my life I was inforced to take the Moat and to dive to the bottome for brickbats to defend my self.

At my rising out of the water one of the Princes Fishermen (who had been a ring-leader before in the other fray upon the Spie-bridge at that time when I was wounded with Cap. *Lucar*) took hold of my haire and kept me down in the water, under his boat untill I was almost spent; and then pluckt me out half dead, as if He had been courteous in saving me. Being drawn out so wet in a cold season, and so hurt, by the help of *Robinson*, who then appear'd, I got home to his house not farre distant from the place, and there shifted my cloths. But the said *Robinson* and his wife by that opportunitie got my keyes out of my pockets, went to my lodging, ransackt there my trunks, took away divers Models, and secrets of value, together with some attestations concerning my businesse, as also other writings, and an ancient pedigree of my Grandfathers, out of which they eraced divers names. Some of these they carried to Sir *Wil. Bowell* (for I have my self seen them since at his house) the rest they kept, or dispersed into divers parts of the Countrey, as knowing that they were proofs to difference my works from other mens, and to manifest the noveltie, and rarity of my Inventions. For about a fortnight also during my abode in *Robinsons* house, while I was weak the house was much visited by some of the Queen of *Englands* Trayne, who were very desirous often to converse and drink with me, and I accordingly did severall times gratifie them with my company.

Amongst other conference they invited me to undertake the charge of an Engineer in the warre against the English Parliament, making me beleeve they did expect great and eminent service from me, if I would accept of imployment: and when I was not inclining thereunto, they endeavoured to divert me some other way, offering me imployment in *Brabant*, and soliciting me also much to turn my Religion. These propositions taking no effect with me, I found cause to suspect that the cups wherin I had drunk in their company had been secretly mixed

with

with ſome veneficall or magicall ingredients, for I found my ſelf ſtrangely driven into fits of Lunacie, and not onely diſtempered, but alſo tortured both in body, and mind. My underſtanding nevertheleſſe did not wholly depart from me, and therefore I demanded my keyes of *Robinſon*, but could get no other anſwer, but that they were delivered to Sir *Wil. Boſwell*. I deſired then that a new lodging might be taken for me in ſome place more convenient, quiet, and neerer to my Works then my former was: wherein *Robinſon* promiſt preſently to accommodate me.

Upon this pretence He went forth, and at his return in the Evening He undertook to wait on me (having an other in his company) to my new taken chamber: but I ſuſpecting no plot or treachery in Him was led into a Dulhouſe or Bedlam. As ſoon as I had entred the chamber *Robinſon* and the other ſtept ſuddenly out, and the doore was lockt, and bolted upon me, and I was there left alone incloſed to be treated as a man utterly mad, and raving. The place was ſolitary, and far from reſort of people, and as I had no hopes of any help but by calling out aloud, ſo my loud calling or hollowing was interpreted as the ſymptome of my diſtraction. Seeing my ſelf remedileſly thus loſt to all the world, but ſuch as had conſpired my deſtruction, I betook my ſelf to God, and ſubmitted my ſelf to be removed from roome to roome, and to be ordered in my diet, and other things as they pleaſed, and for nine moneths ſpace the miſeries of my martyrdome was exceeding ſharp, and exquiſite. Mr. *Gwyn* with other of Sir *Wil. Boſwels* ſervants, and my man *Robinſon* came upon viſits often to me pretending to pitie my Lunacie, and to do charitable offices; but their common practiſe was to force potions upon me which my nature abhorr'd; and when I could not chuſe but be reluctant to them, five or ſix at a time of them fell upon me with clubs, and ſtaves, uſing inexpreſſible cruelties till I had drunk them off. After I had drunk their compoſitions I was poſſeſt after an unheard of manner, but theſe reaſons make me think that what I did and ſuffered in my fits were not the effects of meer phrenzie, but ſome diabolicall art, and ſorcerie: for firſt, My ſenſes remained ſo with me, that I my ſelf ſenſibly condoled my own condition: and held my ſelf as a ſlave under thoſe commands, which

I would fain have diſobeyed, but could not.

Secondly, I was never ſubject to the like ravings before that time, or ſince.

Thirdly, my yard did begin to be drawn up into my belly, my hands, limbes, and whole body was contracted, or benummed, or ſome way tortured, till I did act, and ſpeak according to the commands which were upon me: the force thereof broke out of my fleſh, brought my nails from my fingers, and almoſt my eyes out of my head, and this is not the operation of that, which Phyſitions call *læſa Phantaſia*.

Fourthly, divers odious ſents almoſt poyſoned the roome to the taking away of my breath, and leaving me neer ſuffocated; as alſo divers ſpirits in antick forms appear'd to me in dances, and one in the likeneſſe of a Cat kept neer my roome, and for divers moneths removed not till I had acted all thoſe parts over, as they thought fit. Some things I did as a Playſtrer; ſome as a Bricklayer, ſome as an other Artiſt or Tradeſman, doing all things in all Arts whatſoever: ſometimes I was conſtrained to declare my Religion, ſometimes my affection to that Countrey, and I could enjoy no quiet at all till I did obey in all.

Fifthly, theſe charms moſt ſpecially inforced me either to diſcover the ſecrets of my Profeſſion, and that ability and knowledge which was requiſite to the finiſhing of my Works: or elſe to uſe violence to my ſelf, by running my head againſt the wall, or otherwiſe. But in theſe two the mercy of God moſt admirably fortified me: ſo that I did conceal my chief skill, as knowing that then they would no longer let me live: and whereas they had fixed nayls in the wall purpoſely for me to beat my head againſt, I did knowingly avoid the ſame.

Sixthly, ſome things were done by my hand at that time which no mortall man naturally could do, much leſſe could I being under lunacie, for when they had ſet paper and pen and inke beſide me, I wrought half a quire of paper in an houre, and drew ſome Mathematicall lines without Inſtruments as exactly as if I had had Inſtruments.

Seventhly, whereas I was inforced to eat my own dung, and drink my own water, to ſit ſtark naked in the bitterest froſty nights of Winter, and to take ſome purgations when my body was empty, and ſo could void nothing but blood upwards, and down-

downwards, I yet overcame all theſe things, and came off with life which (I think) none could have done, that was not miraculouſly preſerved, as well as diabolically tortured.

Nine wofull Moneths of Martyrdome were now run out, and yet the faculties of my memory and intellect were not wholly broken, though much weakned; and now *Robinſon* and *Palmer* who during my impriſonment had conſpired with Sir *Robert Honywood* to imitate my Works, and uſurp them as their own, ſaw their skill failed, and their hopes fruſtrated therein. 140 li. or thereabouts had been diſburſed by them in new aſſayes, and in trials to perfect ſome Works begun by me, and operate without me, but all would not do: and therefore t'was thought fit that I ſhould be again inlarged, and incouraged to accompliſh thoſe things, which they could not. Some things therefore upon my releaſe I did bring to expedition, and ſome Engines of my own which were of 100 guilders in their hands, I did make ſerviceable, and ſold for a thouſand guilders to an underſtanding Engineer, one Captain *Flood*, but I would not be induced to aſſiſt *Robinſon* the Traytor in any of his Works, or ſuch as belonged to his confederates. Being at liberty alſo I travell'd about in the Countrey to obſerve what imitations of my Works had been made, and I found that in divers places they had attempted, but not perfected the ſame, yet at *Leyden* and ſome other places by my Inventions, and the advantage of ſome of my Models taken out of my Trunks (as aforeſaid) they had brought ſome Works to a good perfection, even to a double improvement of what they had been before. I was reſolved therefore by one addreſſe more to Sir *Will. Boſwell* to make one further attempt in the reviving of my buſineſſe, and in order thereunto about *March* 1643. I put my ſelf upon his friendly aſſiſtance as my utmoſt refuge, and deſired his favour to procure 10000 guilders for me, but his conditions propoſed were extreame, and rigorous, and no leſſe then a totall forfeiture of all my fortunes was inwrapped in them. Hereupon I plainly perceived, it was abſolutely impoſſible for me to grapple with ſo many diſaſters, conſpiracies, injuries, neceſſities in a ſtrange Countrey, having at Court, in the City, in the Countrey, every where malicious, ſubtle, perfidious Enemies to cruſh my hopes: and ſo in *April* following I ſet ſail for *England*.

Since my arrivall here, I understand vast debts are in my absence charged upon me in *Holland*, the greatest part whereof were incurred by my sicknesses, or wrongfull imprisonment, or by *Robinsons* false accounts, (skores which He has wrongfully set upon my head) or by other mens unjust pretences, wherein I am condemned without being able to make defence, or wage Law. And now for these debts my Patent (taken from me when I was in the Dulhouse) & all my right is by publick Order sold, and disposed of as I hear. For a further prosecution also of so dejected a helples a man, lest I should hereafter recover breath, or strength to rise again, I am still pressed by Sir *Wil. Boswell* in his letters to Mr. *Bullen* here in Tower-street, and to others of his correspondoes: He still cuts me off from all hopes of future recrutes by disabling my credit, vilifying my Works, disparaging my abilities, and depraving my intentions.

This being my hard Case truly stated, and faithfully represented and since it appears hereby, that as my past sufferings have been beyond the strength of such a man as I am, so my future oppositions are likely to transcend all ordinary resistance: I make it my most humble submissive Request to the High and Mighty States, That they will by a publick, extraordinarie hand of Justice afford me a redresse, and support suitable to the nature of my unequall'd grievances. Two things I undertake to make sensibly demonstrable: 1. That the Water-works in the *Netherlands* have been exceedingly improved to the great publick advantage of the united Provinces by my discoveries, since the publishing of my Inventions in 1640. 2. That for the time to come, if due incouragement and means may be allowed me, I will (by Gods assistance) yet bring to further perfection, and doubly advance the same Water-works as they are already improved, and for a further addition also make a new discovery of some other Works, and Engines which shall be of rare use and service to the publick in experiments of an other nature. If these Overtures be thought worthy to be taken into consideration, I desire the Conditions and proceedings thereupon may be managed with sufficient caution on both parts: if these things seem of light credit, yet thus far I have strived to be true to my own honor, and to do right to a most honorable and faire Cause.

finis



The true Informer:

Continuing a Collection of the moſt Speciall and Obſervable Paſſages, 1644

From Saturday January 11. *to Saturday* January 18. 1644.

A Meſſage ſent from both Houſes of Parliament to His Majeſty, by Sir Peter Killigrew, *concerning the Treaty, with an exact Liſt of the names of the Lords, Commons, and Scots Commiſſioners appointed to treat concerning peace. The Kings Forces in the Weſt leaving Chard, Crookhorn, and other places, and retiring to their winter-quarters. The good condition of Col.* Holborne, *and the Parliaments Forces about Taunton. Some remarkable paſſages from Oxford, Plymouth, Dover, Northampton, Banbury, and other parts, related.*

HAving the two weeks paſt given you an account of the Confeſſions and Executions of Captaine *Hotham*, Sir *John Hotham*, and the Archbiſhop of *Canterbury*; and the Ordinance for the Court Martiall being now in agitation to be renewed by both Houſes, for the bringing of other notorious Delinquents to triall, in which regard the execution of juſtice being a moſt ſeaſonable ſubject, I conceive it will not

be amiſſe to premiſe ſomthing to you of the neceſſity thereof, and benefit that flowes from the ſtreames.

1. From God who (beſides his many commands for juſtice) ſhewes that all other religions offerings were rejected for want of this, *Eſa.* 1. as long as their hands were full of bloud how doth he loath their ordinances, therefore it is not enough to reforme nor to ſet up a good miniſterie to aboliſh corruption, unleſſe alſo the juſt judgments of the Lord be executed: The will of the Lord is to bee done, not onely in the Aſſemblies for Worſhip but alſo in Iudicatories, yea, to do juſtice is an acceptable ſervice; *Pinguior mactari Deo victima non poteſt quam homo ſceleratus:* ſo that the high prize which is put upon this ſervice of him may make men couragious and faithfull.

2. From our ſelves, we ſhall hereby prevent the publike judgement that may come upon a land, as neglect of juſtice brings other mens ſins upon us, ſo alſo it uſhers in all publike calamities. See what *Achan*, what *Sauls* ſonnes unpuniſhed did bring upon the Nation, therefore *Zach.* 8. 16. It is ſaid, execute the judgement of truth and peace within thy gates; juſtice brings peace contrary to the unjuſt thoughts of many, who think that this is the way to ſpoile all, and thoſe in publike Authority have the rather cauſe to look after this, becauſe the imprisonments, the injuſtice that hath been done upon the godly and faithfull men upon the earth, may ſtill cry for vengeance, juſtice is called (by *Ariſtotle Heſperus*) the glorious ſtar, yea, it is the ſun of the world: And the judgements of the Lord being executed, who knowes but the warre ſhall ceaſe, and Gods anger ſhall be appeaſed, it may be when the *Jonahs* are out the ſhip will be quiet. And certainly how can we pray that the Lord would bee avenged on the cruelty and bloudineſſe of the devouring enemy, if we our ſelves will not do it when we may.

3. We ſhall hereby be freed from the guilt of others, for where juſtice is not executed, there a whole Kingdom is defiled: Now to have other mens ſinnes become ours, to have the bloud of Ireland, all thoſe outragious inſolencies there and in England to be laid to our charge, how ſad would our conditions bee? 'tis commonly ſaid, the plots and the conſpiracies of the enemies, they undo us, but may not our ſins in neglect of juſtice, as much indanger us.

4. It is neceſſary in regard of others, if they be good then to ſpare the

the bad it is cruelty to them, *Amos* 5. there is a phrase of *turning justice into wormwood*, implying that justice of it selfe is sweet even as honey, and the neglect of it is wormwood. *Qui malis parcit piis nocet.* To let the lyons and beares alone, it is to wrong the sheep and lambs, when you pitty the bad, you are hard-hearted to the good, you pitty the Delinquents crying, and you never think how the innocent Land and Nation would have cried. If you will pitty a *Catiline*, a Delinquent petty Rome muchmore: besides pitty the whole rather then the part, *Perea unus magis quam unitas*, so that there is no just publike act, though it seemes never so severe in respect of a person, yet is is a mercifull Act to the Common-wealth; you had better have one malefactor set mourning then a whole Kingdome.

5. It is necessary in regard of others, most being apt to be led by evill examples, and so by the neglect of justice others may be corrupted and contaminated by them, it is therefore requisite to cut them off, according to that of the Poet,

Ense resecandum est, ne pars sincera trahatur.

6. If others be bad, Justice is necessary, because otherwise they are incouraged in their impiety, if wicked men abuse the patience of God, they will much more abuse mens patience, one end of Justice is to strike terrour into others, that they may be affraid, and men are sinfully acquitted, if they do wickednesse afterwards, it is not so much they that do it, but those that spare them: It was an ingenuous acknowledgement of an Emperour, who when a man had committed wilfull murther, and friends importuning for him, hee was released, but presently after he commits murther againe, then complaint was made againe of him to the Emperour, being twice guilty of murther, *No*, (saith the Emperour) *he is guilty of the former, only I am of the latter.*

7. It is necessary in respect of the Malefactors themselves, for these acts of Justice being the appointment of God, they may bee blessed by him, to the awakening and rouzing of mens consciences, it is to make them see their pride, their wickednesse, and many times they confesse, (as lately Sir *John Hotham*) God hath suffered all this to come upon them, in mercy to their soules. It is a very uncharitable opinion of the *Socinians*, *That none of those, who dye as Malefactors for their wickednesse, can be saved*, this is against the tenour of

the Gospell, and mercy, but howsoever, if Justice do not mean the salvation of their souls, yet it makes to the restraining of their sin, the measure of their wickednesse is the lesse.

Thus having briefly, not impertinently given you the foundations upon which Justice is built, I shall now proceed to my intended advertisements.

The last weeke I gave you the summe of the Archbishop of *Canterburies* Sermon upon Tower hill, which for substance varied not from what was delivered by the Archbishop on the scaffold, but it met with some obstructions, by the instigation of some who formerly were not lookt upon with so much favour. But since it is past, I leave it, and shall indeavour to give you more full satisfaction hereafter in some other particulars, as there shall be occasion.

Northamptonshire.

Out of Northamptonshire we had intelligence, the beginning of this week, that a party of the Northampton forces, joyning with another party which came from Newport Pannell, fell upon the Enemy neer Charleton, took about 80. Horse, and put the rest to flight, that Colonell Sir *Gilb. Gerards* forces, which were in Worcestershire, are sent for into Northamptonshire, where the chief scene they intend to act, is to plunder and gather in contributions, if not timely prevented, there is also a party of the Kings about 1500 Horse and Foote, gone from Banbury, but upon what designe, is not yet knowne.

Taunton.

On Tuesday last, the 14. of this instant January, there came newes out of Somersetshire, that the enemy grew numerous in that County, especially about Taunton, and had neer 3000, Horse and Foot, with which they did somthing straighten Colonell *Holborne*, we heard since of some bickerings between both parties, but the issue and successe is not yet ascertained, the enemies forces have lately emptied most of their old Garrisons, which I believe is not so much out of any great designe against our Armies, their Kentish conspiracy being discovered, as out of policy to take up fresh Quarters, they have fortified the Castle of the Devizes in Wiltshire, and are still fortifying divers places thereabouts, our forces are againe got into Christ-Church in Hampshire, the Kings forces lately came into *Gosport*, where they fired 21. Houses, they have plundered and despoiled

all

all Hampshire, wheresoever they have come, of all the Horse, Men, Sheep, and Swine, which they could possibly prey upon, wherein they are not likely to have opportunity to make any further progresse for that Sir *William Waller* is designed to go very speedily to command that party of 6000. Horse and Dragoones, which are now about Peterfield in Sussex, and to take all advantages against the Enemy, continuing that imployment, till a course be resolved upon by the Parliament, for the full setling of the affaires of their Armies.

For the taking of *Cardigan* Castle, and other successes of our forces in Wales, I shall here impart the Copy of a Letter, from Captaine *Swanley* to the Earle of *Warwicke*.

Right Honourable:

SInce my last of the 20. *of Novemb. by Captain* Green *in the* Doggerboat, *Major Generall* Laugharne *keeping the field, with such forces as the indigencie of the County gave a possibility of subsistence, pretending for Carmarthen, lying still, working by double policy, to draw the hearts of the Inhabitants of Cardiganshire to the State, and the force of Carmarthen with their adherents, into the said town, for their defence, and the indemptnity of their adjacent Garisons, opportunely rise and advanced from his Quarters to the Towne of Cardigan, where the Countrey, formerly invited, made a party to assist the Generall, to complete the designe in agitation, and the towne (faced at distance) willingly surrendred and complyed; the Castle (being a considerable place, ably manned, having the Ordinance of the* Convert-Frigot, *there shipwrackt) most obstinately held out, till a demi-Culverin of brasse, belonging to the* Leopard, *was mounted, and played three daies upon them, forcing a breach, which was gallantly entred & made good by our party, and the Castle stormed, wherein were* 100. *Commanders and Souldiers, with their Armes and good plunder, not forgetting the* Converts *Ordnance, returned by divine providence, and works of mercy in a Commander, adding honour to acts of chivalry, invited the Generall to give the Steward life, who contemned quarter. The Town and Castle reduced, and the Country in the major part (as conceived) well affected, our Army are advancing towards Newcastle, the enemies next Garrison, which (as conceived) will be slighted or acquitted by the enemy, and that County brought to a right understanding, of their duties, and Parliamentary just and honourable proceedings: to God be rendred the due praises of his mercies, Vessels of late have been designed to the well-*

affected

affected Garriſons in Ireland, but none (in regard of contrary winds) returned; and Shipping to ply up the channell as high as Minard have alſo been commiſſionated to give intelligence and aſſiſtance to our forſes in thoſe parts: Sir Thomas Middletons *Magazine of Ammunition ſince diſpoſed of to Leverpoole. Nothing that integrity and action may add life to the publike good, ſhall by Gods aſſiſtance, be wanting, and my faithfull endeavours ſhall comply with your Honours great truſt, whoſe happineſſe ſhall ever conſiſt, my very good Lord, to be*

Your moſt humble, and faithfull ſervant,

Richard Swanley.

Wedneſday laſt the Houſe of Commons took into conſideration the affaires of the Weſt, and ordered, That 6000. Horſe and Foot ſhould preſently march into the Weſt under the command of Sir *William Waller*, and that the Committee of both Kingdomes do take care for ſending the ſaid Forces away, as alſo that 1100. Dragoones be in readineſſe to go after them as a Reſerve.

For the Enemies ſtorming of Plymouth, and being beat off thence with great loſſe, as alſo the ſucceſſe of Major Generall *Browne* at Culham-bridge neer Abbington, where Sir *Edward Gage* and ſome other prime Oxford-Commanders were ſlain, they have been already publiſhed at large, we expect much from Col. *Holborne*, but as yet have not any thing but uncertainties. Sir *Lewis Dives* is come to Sherburne, and Sir *Ralph Hopton*, and Col. *Goring*, with the ſtrength he had about Portſmouth, are (as we heare) gone towards him out of Hampſhire: it is reported by ſome, that the partie of the Parliaments Forces which we acquainted you before were got into Chriſtchurch, were ſurprized by the enemy, 80. men and armes, and two peeces of Ordnance taken.

The Conſpirators for ſurprizing Dover Caſtle in Kent is come forth at large, and the narration thereof ordered to be read by the Miniſters in the ſeverall Pariſhes throughout that County on the Lords day, Jan. 26. the deſigne was ſet on foot about Midſummer laſt, ſince which time *Bray* a Carpenter, one of the Complotters, paſſing the Courts of Guard with the Habiliments of his profeſſion (his Carpenters Rule and leather Apron) hath been five times at Oxford to procure Commiſſions thence, which he obtained Novemb. 29. laſt, under His Majeſties hand and Seale. The manner by which the

the Conſpirators intended to put their deſign in execution was thus. *Startup*, *Hayes* and other Conſpirators ſhould have uſed meanes to be entertained as Souldiers in the Caſtle who at a time appointed, ſhould have a merry day with the other Centinells and Souldiers, at the drinking of ſome bottles of wine, to be ſent in as a preſent to them by M. *Thomas Graunt* the operation of which Wine to be compounded by M. *Graunt* himſelf, ſhould have been to caſt ſuch as drunk of it into a ſleep for ſix houres ſpace, but if this failed, whilſt the reſt were at their cups, the new come Souldiers ſhould have let in a party, ſome with ſcaling ladders, to be provided againſt the time, and others at the Barbicans, a ſally Port, near one of the Platformes: At which inſtant the priſoners in the Caſtle, by the help of a falſe key, which was made by one *Orion* formerly the Caſtle Smith, and was in the hands of one Col. *Haggaſton*, a Papiſt, then a priſoner; ſhould have broken out upon the Souldiers, and together with the reſt, have ſeized upon the Guns and Guard: at which time likewiſe a ſufficient ſtrength from the Town and neighbouring parts, ſhould be ready for an entrance: And upon an advertiſement, ſupplies of ammunition and proviſion ſhould be ſent in from Dunkerk and from France, for which M. *Web*, Secretary to the Duke of *Richmond*, had ingaged himſelf, as did likewiſe Captaine *Iacob*, to be in a readineſſe at Mergate, with a veſſell fraught with neceſſaries for the Caſtle; This done, *Bray* ſhould poſt to Oxford with the newes, which ſhould be forthwith ſeconded by an invaſive power to be brought into the County, under the command of M. *Richard Thornhill*, now made high Sheriffe by the King, and Commander of the Earl of *Clevelands* Brigade of Horſe; in which interim, or rather inſtant of the ſurpriſall of the Caſtle, by the confeſſion of Captaine *Iacobs* brother, three Commiſſions of Array to be ſet on foot, and thereby the County in a flame, for a compliement, of which miſchievous deſigne, nothing was now wanting but the Royall Stampe and name to a Commiſſion, though M. *Graunts* opinion was, that delaies were dangerous, and it were better do the worke without, or before the Commiſſion fetched.

This deſigne being diſcovered to the Committee at Alesford, by one who had a hand therein, whoſe heart God had touched ſo as to make it his errand thither to reveale it, divers of the Complotters were apprehended.

The

The buſineſſe of the Treaty is now fully concluded of by both Houſes of Parliament, and on Friday laſt, Jan. 17. it was Ordered, That Sir *Peter Killigrew* ſhould go away towards Oxford that night, with a Meſſage from both Houſes of Parliament to His Majeſty, with the names of ſuch perſons of both Houſes, and the Scots Commiſſioners, as are to treat at Vxbridge, and deſiring His Majeſty that he would nominate a proportionable number on his part to meet them there, the names of the perſons appointed to treat are:

Of the Houſe of Lords.

Earle of Northumberland.	*Earle of Saliſbury.*
Earle of Pembroke.	*Earl of Denbigh.*

Of the Houſe of Commons.

Lord Wenman.	*M. Prideaux.*
Sir Henry Vane junior.	*M. Crew.*
M. Pierpoint.	*M. Saint-John.*
M. Hollis.	*M. Whitlock.*

Of the Commiſſioners for Scotland.

The Marqueſſe of Argile.	*Sir Charles Erſkyne.*
Lord Lowdon.	*M. Kenady.*
Lord Maitland.	*M. Henderſon.*
M. Barklay.	

And (if I miſtake not) one whoſe name I have not.

There is a report, that there is a great Lord, the Lord *P.* committed at Oxford, and of ſome other paſſages concerning *the little black Gentleman in Buffe*, (the Malignants know who I meane) and foure other Lords, but in regard I have yet no probable grounds to give credence thereunto, I ſhall be ſilent therein.

The Malignants have this week pleaſed themſelves, with a noiſe of a great defeat given to Colonell *Holborne*, by the Kings forces in the Weſt, for which they ſay, and for the ſafe comming of ſome ſupplies from Briſtoll, they lately made Bonefires at Oxford, but I believe this flame of their exultation will ſoone be extinguiſhed, for that there came certaine intelligence to the Parliament on Friday laſt Jan. 17. That Colonell *Holborne* is in a good condition, the Enemies forces have left Chard and Crookehorne, and have taken up their Winter Quarters.

Printed for T. Bates, *and* J. W. J.

Numb. 66.

Mercurius Britanicus.

Communicating the affaires of great

BRITAINE:

For the better Information of the People.

From *Monday* the 13. of *January* to *Monday* the 20. of *January*. 1644.

COme away *Malignants*, let us to *repetition*; for I percieve ye are exceedingly in love with it, ever since *William* of *Canterbury* preached upon *Tower-hill*: You know my way of repeating *Anticus*, in the same manner I meane to handle his *Graces* Sermon; it being a more materiall piece of cunning *close-conch't* scandall, against *Religion*, *Reformation* and the *Parliament*. But the wonder of it is, that it should be written and *Printed* at *London*, by a *Penman* and *Printer* of our own; for in the *Title-page* you may read, *All faithfully written by Iohn Hinde*, &c. This *Hinde* brought forth *Ieroboams Calves*, and the other *Monsters* there, which had never seen light but for him. And *Printed by Peter Cole* (of kin to the *Colliers* of *Newcastle*) *at the signe of the* Printing-presse *in* Cornhill, *neere the Royall-Exchange* (in the very face of the City) *over against* Popes-head-alley; which hereafter shall be called *Bishops-head*, or *Lauds-head-alley*, for a *Memorandum* that *Iohn Hinde*, and *Peter Cole*, were so in love with a *Golden calfe*, as to fulfill the desires of this *High-Priest*, in printing and publishing a thing so offensive, so scandalous to our selves, the *moderate*, and the *opposite party*; to the *hardening* of these, the *blemishing* and *Staggering* of the other: But our *Moseses* might do well (for examples sake) to *grinde* this huge *golden calfe* (made for the most part of the *eare-rings*, that is, the money of *Malignants*) *to powder*, and cast it into the *River* of *Contribution*, that what the *State* loses to *Malignants* in *prejudice*, may run backe in profit out of their *Purses*, through *Peter Coles* Printing Presse.

The envying of Canterbury's Sermon.

Iohn Hinde. Peter Cole.

Great sale of Malignants.

Canterbury begins thus:

GOOD *people* (what, can they be *good people* that are *ſetting up their own imaginations*, and follow the *bleating of Jeroboams Calves*? See, he begins to diſſemble already) *You'l pardon my old memory*, you muſt pardon all that he ſayes, for his memory was very bad, as bad ſure as his that lived ſo long till he forgot his own Name; for certainly he forgot that he had been the ſame *Will: Land* Archbiſhop of *Canterbury*, which contrived ſo many eminent deſignes at *White-hall* and *Lambeth*; that the *Reader* cannot forget them, though he did. But he tells us he muſt *make uſe of his papers*, that *he dare not truſt himſelf otherwiſe*: Me thinke three yeares and more, had been time enough to learne a *leſſon without booke*, if he did (as he could not choſe but) think of death: but as ſure as can be, thoſe *papers* had their approbation at *Oxford*, though they came to be Printed at *London*; and there was (no doubt) no leſſe than a whole *Conſiſtory* of the *Prelaticall Clergy*, which had a hand in the contrivance, together with a contribution out of *Ely* and *Peter-houſe*, toward the furniture of this *Sermon*: and then the *Subſtrata* or *Materialls* being ready, his *Graces* Chaplaines lick't, and daubed it into this forme: he being but the *Trunke*, through which this grand deluſion was delivered to the *People*.

Who had a hand in making the Sermon.

He tells us the *Scaffold is a very uncomfortable place to Preach in*. Little thought he when he left off preaching a dozen yeares ſince, that his next *Sermon* ſhould be upon a *Scaffold*: and you ſee nothing but hanging, or as bad, would bring him to it again: ſo great *Antipathie* there is between *Epiſcopacy* and *Preaching*. *And yet* (he ſayes) *he ſhall begin with a Text of Scripture in the* 12. *of the Hebrewes*,

The Text.

Let us run with patience that race that is ſet before us, looking unto Jeſus the Author and Finiſher of our Faith, who for the Joy that was ſet before him, endured the Croſſe, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God. Hereupon he proceeds to tell us *he hath been long in his race*; and that *race* toward the latter end of it, hath been maintained with as much fury as ever was any, till we were almoſt quite tid off of our *legs*, till Popery had almoſt quite *out run* the *Proteſtant Religion* (as it is apparently proved:) and the *Prerogative*, the *Liberty of the Subject*; and our *Conſciences* and *Purſes* utterly tired: Beſides, did ye never heare, how he *ran a race* with the *Pope* himſelf for the Supremacy in *England*? and tripp't up the heeles of His *Majeſties* underſtanding with a maine *Argument* for it?

The fury of his race.

But now (ſayes he) *I am come to the end of my race, and here I find the Croſſe a death of ſhame.* Marke Reader, this *Sermon* was intended for the

the *ladder*, not the *Scaffold*: You see he was taken up in conceit with the latter end of his *Dreame*, that he forgot to alter the words, but left in the *Crosse*, which is the *Gibbet*, instead of putting in the *Blocke*: so much beyond his own expectation, did the *Parliament* favour him, in giving him the honour of the *Blocke*. The Parliaments favour beyond expectation.

In the next place, he *quibbles* upon the *Red-Sea*, the *Land of Promise*, the *Paschall Lambe*, and a *Cup of red Wine*, just as they used to do in their *Sermons* at *Court*, where to one ounce of *Divinity* and five ounces of *flattery*, there went ten ounces of *jests*, *quarter-jests*, and *Crotchets*: And after all, to strike the naile home, he would have *the people to remember, that when the servants of God, old* Israel, *were in this boistrous Sea, and* Aaron *with them, the* Egyptians *which persecuted them, and did in a manner drive them into that Sea, were drowned in the same Waters, while they were in pursuit of them*. Marke how slily he playes the *Gypsie*, to abuse the people to their very faces; telling them mysteriously, that they are the *Egyptians* which drive him into the *Red-Sea*, he means his death, comparing his *Prelatical Clergy* to old *Israel*, the Servants of God, intimating that those which punish them for their *Malignancy*, do persecute them, and a time would come when they should be over whelmed with the same waters of affliction: A witty prophesie! What Stuffe Court-Sermons were made of. A slie abuse.

He tels of the deliverance of the 3. *children*, Dan. 3. and that his *resolution* was the same with theirs; *that they would not worship the Image which the* King *had set up*; *nor would he the abominations which the* people *are setting up*; *nor would he forsake the* Temple, *and the Truth of God, to follow the bleating of* Jeroboams *Calves* in Dan, and in Bethel. This may very easily be retorted upon himself: To those three children we may allude the three *fellow sufferers*, Mr. *Burton*, Mr. *Pryn*, and Doctor *Bastwicke*, which by him were cast into the *fiery furnace* of persecution, because they would not worship the *Image of the Beast*, which he had perswaded the *King* to set up for the *People* to worship: And now that the *People* are better taught, their eyes opened, the light received; and in zeal to the truth, forwarding the worke of *Reformation*, to the utter extirpation of *Superstition* and *Idolatry*, this he cals setting up of their own *Imaginations*: And as if this were not enough to stain the *Purity* of the *Protestant* Profession, he fals foul (in a tacite meaning) upon the *Parliament* and *Assembly* both at once, in that base expression of the *bleating of* Jeroboams *Calves in* Dan *and* Bethel. Marke *Reader*, what esteeme this prophane *Gospeller* had of *Preaching*, when he compares it to no better than the *bleating of Calves*: but we very seldome ever heard of any *bleating* of the *Brutes*, and *Dumb-Dogs* under his protection, unlesse The three Children. A most vile malicious expression.

unleſſe it were in a *Cathedrall*, and there you ſhould have ſuch a confuſed noiſe of *bleating*, and *barking*, *howling*, *whiſtling*, *Piping*, and *croaking* of *Roman Frogs*, would make a devout ſoule tremble as if Hell had been broke looſe. And Reader, there were never any ſuch places as *Dan* and *Bethel* in *England*, unleſſe it were in *White-Hall*: There was *Dan* and *Bethel* too, the old Chappell, and the new, wherein *Jeroboams* Calves were kept, till they grew ſo big at laſt, that they were able to gore, and pierce a true *Proteſtant* ſoule at the firſt ſight.

Dan and Bethel.

He prayes God to bleſſe the people and open their eyes, that they may ſee the right way: You ſee his opinion here; his words imply that the people are not in the right way, which is all one as to ſay the *Proteſtant* Religion is not the right way: And yet profeſſes he dies a *Proteſtant*: The words of this *Fullers* ſon do not *cotton* well.

Self conviction.

He tels *he hath not deſerved death by any known Law of this Kingdom, and yet thereby charges nothing upon his Judges, for they are to proceed by proofe, or valuable witneſſes, and in that way* (ſayes he) *I, or any Innocent in the World may be juſtly condemned.* Here you ſee he acquits his *Judges*, but impllicity laſhes out againſt Witneſſes: but I muſt tell you, that if either the integrity or number of Teſtimonies may prevaile, never had man more cauſe to confeſſe himſelfe juſtly condemned every way, and acquit them, as well as his *Judges*: And as for his *Plea*, that he deſerved not death by any known Law: I anſwer, that ſure the *Law-Makers* did not imagine that any man would ever arrive at that height of impiety, as to endeavour the Subverſion of all Laws: and beſides (as I told you laſt weeke) the *Law* hath remitted a *Declarative* power in doubtfull caſes of *Treaſon* unto the *Parliament*, as appears in the *Clauſe* annexed to the *Statute* of *Treaſons* 25. *E.* 3. *c.* 2.

Quiet of conſcience ſometimes an ill ſine.

He tels us further, *that he was as quiet within, as he ever was in his life.* I am ſorry to hear it; for certainly the *Peace* of *conſcience* is grounded upon true *repentance*; and among all thoſe many hainous offences, for which he was moſt apparently convicted and condemned, we read not in this his laſt *Sermon* of any one particular, whereof he teſtifies his repentance unto the world; only in generall he confeſſes himſelf a grievous ſinner, &c. and where ſuch obſtinacy is, it may be feared to be rather a *drowzineſſe*, or *Stupidity*, than *Peace* of *Conſcience*.

As things are on earth, ſo they will appeare in heaven.

He tels of *Elfegus*, *Simon Sudbury*, St. *John Baptiſt*, and *Cyprian* of *Carthage*, who all loſt their heads, but for what? not for *Treaſon*, and altering *Religion*, and oppoſing the truth of the *Goſpel*: But (ſayes he) *I hope my Cauſe will looke of another dye in heaven, than the colour that is put upon it here upon earth.* As if any worſe colour could be put upon that which is worſt in it ſelfe: Ten thouſand woes unto him, if his

Cauſe

Cauſe look not of another *die* in heaven than it did here; if the native colour of his crimes be not firſt waſhed away with the *blood*, and his ſoul clad with the pure *white* garments of *Chriſts* righteouſneſſe, to cover all thoſe *blacke* offences of his, againſt this Church and Kingdom: What colour do ye thinke his *Cardinals* hat, and *Lawne-ſleeves*, will be of in heaven.

A vaine compariſon.

He tels us it was *ſome comfort to him, that the Charge againſt him looks ſomewhat like that againſt* Paul *in the* 25. *of the Acts, who was accuſed for the Law and the Temple, that is, the Law and Religion*; *and like that of* Stephen *in the ſixth of the* Acts, *for breaking the Ordinances which* Moſes *gave, which Ordinances were Law and Religion*: Neither his Charge, nor any thing elſe of his ever lookt like the Charge againſt *Paul* and *Stephen*; D'ye think there was ever the leaſt reſemblance between him and them? Did *Paul* and *Stephen* weare *Lawne, Sattin, Scarfes, Myters*, and Silken *Caſſocks*? were they *controulers* of Princes *Councells*? or did they exerciſe *High Commiſſions*, and make the *Keyes* gingle out *juriſdiction* over the *ſword*? And then for the accuſation againſt them in the 25. and 6. of the *Acts*, I hope his *Graces* beſt friends will allow it to be a falſe one; what likeneſſe then between theirs and his, which was made good againſt him by a large (and might have been by a larger) *cloud of witneſſes* from all parts of the Kingdom? It was a grand miſtake then in him, to cite the *Acts* of the *Apoſtles* in juſtification of his own *Acts*, when among thoſe many for which he ſtood condemned, from the 5. to the 25. and upwards, the lines run altogether *Tyranny*, *Treaſon*, and *Popery*.

A ridiculous preſumptuous compariſon.

But this ambition of likening himſelf to *Paul* and *Stephen*, is not all; the *Paralell* in the next place reaches higher, even to *Chriſt* himſelfe, making the ground of his death to be much the ſame with our *Saviours*; againſt whom the *Phariſees* clamoured, that *if he were let alone, the Romans would come in upon their Nation. Here*, ſayes he, *was a cauſleſſe cry againſt Chriſt, that the* Romans *would come, and ſee how juſt the Judgement of God was, the crucifying of* Chriſt *was that, that brought the* Romans *in upon them*; and he proceeds, *I pray God this clamour of* Veniunt Romani *help not to bring him in*; *for the* Pope *never had ſuch a harveſt in* England *ſince the Reformation, as he hath now upon the Sects and diviſions that are among us.* Theſe are rare plauſible *fetches* to common underſtandings, which may be taken with *ſmooth* words; but clear up your *judgements*, and behold the exceeding vanity of this mans heart, to make his caſe the ſame in a manner with our *Saviours*: He ſayes, the cry againſt *Chriſt* was *cauſeleſſe*, ſo was it not againſt him: for except

The very Malignant Clergy many of them cry out against him.

some particular persons which had near relation to him, there are not many even of the *Oxford* party, but do condemne him guilty; besides, that *High Court* the *Parliament* (whose justice and proceedings, he hath most impudently, yet subtilly, scandalized) and the *Maior* part of his own *Nation*, pronounce him guilty; and can this his ambitious *self-justification* stand in *ballance*, to any ordinary *reason*, with so generall a *Vote*? And can it be a *causelesse cry*, when not only the *tongues*, but the *blood* of men, shed by him for their *zeale* only against *Popish Superstitions*, cries aloud for vengeance? And as for the *Sects* and *divisions* amongst us, *Paul* will answer him, that *there must be Heresies, &c.* It cannot be avoided, but that *Cockle* will come up with the good Corne: Howsoever we fear not the *Popes* having a *harvest* here, as long as his *Reapers* the *Bishops*, the sharpe *sickle* of *Episcopacy*, and the *Raking* Courts of their *Jurisdiction*, are all sent packing out of *England* back again to *Rome*. But seeing he was pleased to give us a Hint of the *Popes harvest*, I appeale to all men, whether he ever received a more plentifull *crop* since the *Reformation*, than under this mans reigne at *Canterbury*; for here *Nuntio's* and Agents were continually entertained, and highly rewarded; *Friers* and *Jesuits* became the only *Court Pensioners*; nay, which is more, little lesse then *Privy Counsellors*: There was as formall a *Popish Church* allowed in *England*, as in *France*, or *Spaine*; the *Catholikes* having all the *Shires* in *England*, divided into *Dioceses* for their *Bishops*; and *Priests*, and publike *Congregations* tolerated every way, as freely as the *Protestant*. Come, be no longer deceived; If *William* of *Canterbury* was not in those dayes a *Papist*, he was (as many men in the height of *worldly Pompe* use to be) an *Atheist*, one that cared not what *Religion* came in, so he might have his *swinge*: But being fetcht down from his dignity to a Prison, I will be so far charitable as to think his *affliction* might bring him home to some *Religion*, and so perhaps he might have a kinde of a naturall *recoyle* to the *Protestant*, as being that wherein he was bred and borne. This is the best that can be made of him in *conceit*, though all his *actions* proclaime him a *Papist*.

The Pope can have no harvest where there are no Bishops.

Since the Reformation the Pope most powerfull in *Canterburies* time.

He was a Atheist, if not a Papist.

Thus far for the *generals* of his *Sermon*; now we are come to his *particulars*: The first is, his acquiting of the *King from labouring to bring in Popery*. He needed not, the labour was undertaken by others, not so much to bring in *Popery*, as to bring him and us into *Popery*, and draw us to *Rome* by degrees: There were certain *gradations*, and secret steps of the *Plot*, whereby we should have been removed insensibly; so that when we thought to have had sure footing upon *English Protestant* ground, we should have found our selves in a *Popish-Italian* Climate.

His acquitting the King is no argument against the visible drawing us into Popery.

The second *particular* is concerning the *City*, which he taxes for *gathering hands*, and calling for *justice* against him: And here he compares himself again to *Stephen*, and *James*, Acts the 6. and *Acts* the 12. against whom the *people were stirred up*, making himself as innocent as they were; and wishing the *City* to remember the *Prophesie* against *innocent blood*, Jer. 26. 15. assuming that unto himselfe, which the Prophet *Jeremiah* spake in his own case to the Princes, and people of *Iudah*, when they would have put him to death. See the impudence of this *matchlesse Incendiary*, to compare his case, first with the *Protomartyr Stephen*, then with the Apostles, *Paul* and *James*, and

He layes his blood as Innocent upon the City.

and lastly with the Prophet *Jeremies*, when his guilty ſoule is already ſtripped naked before all the world, and will be every day more and more at length, to the finall convincing of the moſt partiall, obſtinate, and *ſelfe opinionated* Malignants. Height of impudence.

The third particular is concerning the Church of *England*; And here he railes down right againſt *Reformation*, and tells us that *Prophaneſſe and Irreligion is creeping in a pace*; cuningly calling our Miniſters (though he name them not) *Men that introduce prophaneneſſe, and are cloaked with a name of imaginary Religion*; and how that the *Church is in great danger by theſe*. You ſee what he meanes by *Prophaneneſſe*, the pulling down of ſuperſtitious parcells of *Popery* which were left in the Church, the leveling of *Epiſcopacy*, and ſetting up purity of worſhip, this is called *Prophaneneſſe*: But I am weary of ſuch ſilly Doctrine as this, which is not worth a confutation. Reformation ſcandalized.

The laſt particular is concerning himſelf: And here the *little man* ſtands *on tip-toe in ſelf-juſtification*; Firſt he ſayes, he was baptized in *England*, yes, and ſigned with the *ſigne of the Croſſe* too *in Token*: It is an ill *Token* that hath made ſo many *Malignants*, and was left and maintained here too *in token*, that they would never leave plotting till they could bring backe the other *Reliques* of *Popery* again into *England*: that he *hath ever ſince lived in the Proteſtant Religion, and comes to die in it*; and wills us *in charity* to beleeve him; yes, and been *ſuperſtitious* from his very youth; and a great admirer of *Antiquity*, but not above five or ſix *Centuries* upwards; Yes, and when he came to be in Authority filled both the *Univerſities*, with *Arminianiſme*, *Superſtition* and *painted glaſſe*, and *Altars*, till he had altered the *Proteſtant Religion* into a new frame: I prethee Reader, then, let us be ſo charitable, as to think he died ſuch a *Proteſtant* as he lived, that is, a *Proteſtant* in his own ſence: And for his taking it upon his death, that he *never endeavoured the ſubverſion of the Lawes, the bringing in of Popery, nor the deſtruction of Parliament* &c. that might eaſily be diſpenced with by a *veniall diſtinction, equivocation*, or *mentall reſervation*: I hope, the *Malignants* will not think me uncharitable, if I ſay he might ſpeak true in his own peculiar ſence; for in *common ſence*, all the world ſees it is otherwiſe. The vanity of his ſelf-juſtification. He was ever ſuperſtitious. In what ſence he died a Proteſtant.

As for his prayers, they may do well, being reverently laid up with the *Common-Prayer-book* in the *Gold-finders* Office, that they may contract a loathſome *Savour* to *Poſterity*. Thus we have done with the *Sermon*, and the *Prayers*, which (I thanke *John Hinde* and *Peter Cole*) very fitly ſerved inſtead of an *Aulicus*: I cannot forget the *Licenſer* neither, in regard he once *Licenſed*, to the Preſſe, a ſuppoſed *Letter* from Maſter *Rogers* in *New-England*, againſt *Britanicus*.

Intelligence.

THe *Treaty* goes on amaine; both *Houſes* agreed upon the perſons and manner, and on *Fryday* laſt it was *Ordered* that Sir *Peter Killegrew* ſhould go to *Oxford* that night; and accordingly he ſet forward with a *Meſſage* from both *Houſes* of *Parliament* to *His Majeſty*, with a *liſt* of the Names of ſuch Perſons of both *Houſes*, and the *Scots* Commiſſioners as are appointed to *Treate*, deſiring *His Majeſty* to nominate a proportionable number on his part, to meete them at *Uxbridge*. The names of the Perſons appointed to treate are theſe: Of the Lords Houſe, the Earles of *Northumberland*, *Pembroke*, *Salisbury*, *Denbigh*: Of the Commons, Lord *Wenman*, Sir *Henry Vane Iunior*, Maſter *Pierpoint*, Maſter *Hollis*, Maſter *Prideaux*, Maſter *Crew*, Maſter *Saint John*, Maſter *Whitelocke*: Of the *Scots* Commiſſioners, The *Marquiſſe of Argile*, *Lord* Louthian, Lord *Maitland*, Maſter *Barclay*, Sir *Charles Erſkin*, Maſter *Kenady*, Maſter *Henderſon*. Now for a *Peace* if we can catch it. Treaty goes on. Names of the treating Commiſſioners.

The gallant ſervice performed by the Garriſon of *Abingdon*, ſpeakes them men of undaunted *Courage & fidelity*, as appeares by the Printed letter: *Rupert* at his advance out of *Oxford*, promiſed to take the Town: but inſtead of returning to the *City-gates* in *Triumph*, he *ſneakes* in at a little *Portall*, through one of the *Workes*, but left behind him beſides Sir *Henry Gage* a Papiſt Governour of *Oxford*, and a *Knight* of the *latter edition*, and the reſt that were ſlaine, one other Principall *Commander* which hath not Abingdon. Rupert's vaine bragge.

More Bonfires at Oxford.

This was such heavy news at *Oxford*, that it quickly quenched their *Mad-Bonfires* for a supposed victory over Colonell *Holborne* in the *West*, and converted their joy into fury; for they presently clap't up prisoners (as it appeares by a letter of Secretary *Nicholas* intercepted) the Lord *Saville* of the *North*, Earle of *Sussex* by the *latest edition*, and *Comptroller* of His Majesties Houshold, but his *Staffe* now taken from him; and with him the Lord *Percy*, and the Lord *Andover*, as guilty of holding correspondency with them at *Abingdon*; but this is the old tricke after any losse to clap up some under a pretence of *Treachery*, as if they were not otherwise to be beaten: Thus they made the world believe that *Fielding* deserved to lose his head, and to make the delusion more compleate, brought him upon the *Scaffold* for the surrender of *Redding*: To qualifie this ill newes of so shamefull a repulse, they made a shift to raise a Report to *His Majesty*, how that Major Generall *Browne* was slaine, as a *Trumpeter* of their own, sent to *Abingdon* a little after for exchange of prisoners, told the *Major Generall* himself.

Lords imprisoned.

Major Brown reported at Oxford to be slaine.

But *Nicholas* is the best in *England* at qualifications of this nature, especially to their remote friends: For a *Letter* of his is Intercepted, intimating that they had taken three *Forts* at *Plymouth*, and looked the next week to be *Masters* of the *Towne*. But they may look long enough: for the *Cornish blood-hounds* have had their *Bellies-full*. The manner of it runs thus from a good hand, *Plymouth* 11. of *January*, About ten at night *Dicke Grenvile* with two *Brigades*, consisting of 1500. in each *Brigade*, and 2000. in the *forlorne hope*, having partly undermined the great *worke*, which made a great part fall down, attempted with much fury and resolution to *storme* in three places; and was possest of the *Worke* called *Little penny come quicke*, by 70. of his men, or more: Which was taken again, with 69. *prisoners*, and 30. left dead at the great *Fort* when they were repulst, and 16. more slaine by *Case-shot*; and the Country reports that there are 150. more found dead. What thinke ye of *Nicholas* then, is not he a rare *fellow* to make a *Secretary* to a King?

Another lying letter from Nicholas intercepted.

Grenvile repulst.

And to helpe all forwards, we are certified of the encreasing difference between *Grenvile* and the *Sheriffe* of *Cornwall*.

A base act.

An inhumane Act committed by three *Brutes*, which passe for Gentlemen in that *County*, who meeting in the field a *Virgin-Gentlewoman* neer her brothers house, cast dice who should ravish her; and he whose Lot it was, alighted off his horse, while the rest stood still as *Accessaries*; which being complained of at the Sessions at *Bodmin*, that which was death by the Law, passed by for a jest.

Laughorne.

Major *Laughorne* hath utterly routed, and chased all the *forces* left by Colonell *Gerard* in *Pembrokeshire*.

Waller.

Sir *William Waller* is designed to advance with 6000. horse and *Dragoones* against the enemy in *Hampshire* under *Goring*; and 1100. *Dragoons* are to attend them, as a *Reserve*.

Doubt.

Whether the Licensing and Printing of *Canterbury's* Sermon, were not a great over-sight?

Satisfaction.

Yes, without doubt: for first, though it be weake and ridiculous enough; yet it proves a great occasion of hardning to the *enemy* and *Malignants*, the only event which in reason could be expected: Besides, it will, and does already apparently prove, a great *Scandall* to the *moderate sort* of our friends, and set them *wavering*: And besides, though a man have been never so notorious an offender in his life time, it is the usuall custome of the most (out of a reason-lesse foolish pitty to give credit to) his last words at the place of execution, which are framed on purpose by some (especially for politike ends by such men as have been *Statesmen*) to catch the good opinion of the people.

Printed for *R. W.* January. 20.

BRITISH

CERTAINE SCRVPLES AND Doubts of Conscience about taking the Solemne League and Covenant:

THe Vowes and Covenants which wee finde in Scripture to have beene made by the People of God, either engaged them onely in some such generall expresse termes as these, viz. *To follow the Lord God of their Fathers; To keepe close to his Commandments, Statutes, Testimonies, or Ordinances*, with all their strength, (or the like) *as they were recorded in the Booke of God*; And such was that of King *Iehoiada*, when *he stood in his place and made a Covenant before the Lord, to keepe his Commandements and his Testimonies, and his Statutes with all his heart, and with all his soule, to performe the words of the Covenant which are written in this Booke. And the inhabitants of Ierusalem and Benjamin did according to the Covenant of God, the God of their Fathers*, 2 Chron. 34. 31. 32. So that all such as acknowledge the Word of God, though but in the Letter onely, could not scruple at such a Covenant as this of *Iosiah's*. Or secondly, the Vowes and Covenants which are countenanced in Scripture to have beene made or required by Gods servants, consisted *of few Articles, nay, of a very few words only*, for the most part, that every one might cleerly see what, and fully understand to bee warrantable, that which he was required to vow or sweare; and such was that of *Iehoiada*, when hee made a Covenant betweene the Lord and the King and the People, *That they should*

Jan: 20 A. 644

should be the Lords people, 2 *King*. 11. 17. And so *Iosua* having assembled all the Tribes of Israel together, exhorted them to feare the Lord, to serve Him in sincerity and in truth, saying, *As for me and my House we will serve the Lord*, and the people answered, *God forbid that we should forsake the Lord to serve other gods*: now therefore said *Iosua*, *Put away the strange gods which are among you, and incline your hearts unto the Lord God of Israel*: and the people said unto *Iosua*, *The Lord our God will we serve, and his voice will we obey*: *so Iosua made a Covenant with the People that day*. *Ios*. 42. 1. 14. 15. 16. 23. 24. 25 And surely it may seem to be very necessary, that all Oaths, Vowes, and Covenants should relate only to the very Scriptures themselves, or bee expressed in so few and cleere words, as every one might understand them to be justifiable, and vow or sweare nothing but in Truth, Righteousnesse, and Judgement, as the Prophet *Jeremie* requires, *Jer*. 4. 2.

Considering therefore with my selfe, and seriously endeavouring how far according to these Scriptures I might keepe a good conscience, and comply with that authority from whence the Solemne League and Covenant comes recommended and inforced, after many sad cares & fears, desiring Gods assistance for my guide, I may safely say I have not found meanes to informe me otherwise, but that this Covenant comprehending in generall the Lawes and Government of 3. Kingdomes Ecclesiasticall and Civill, which to suspend how justifiable al of them are according to the Word of God; my whole life time would not bee sufficient to informe me only what they are, cannot possibly by me be subscribed unto as *Truth, Righteousnesse, and Judgement*, which from the mouth of the Prophet *Jeremie* was before recited as necessarie to an Oath. 2. Left this

generall

generall and short Apologie should not sufficiently excuse me in submission to better understandings; with all humility and meekenesse of spirit, I am driven to doubt exceedingly whether this League and Covenant bee not inconsistent or contradictorie to it selfe. And 3. whether it doe not much disagree and vary from the Protestation, which by the same authoritie wee have already beene required, and in some degree compelled to, submit unto: some of the particular reasons which moved me to thinke so, (to omit sundry others for brevity sake) being these that follow: *viz.*

1. The Title saies, *A Solemne League and Covenant for reformation and defence of Religion the Honour and Happinesse of the King, and the peace and safety of three Kingdomes, of England, Scotland, and Ireland*; the contents of the said Covenant signifying as much. But I have not met with any Declarations to assure us, that Commissioners of each Kingdome respectively, especially of that of Ireland, have beene chosen, assembled together, had power, treated, agree upon this League and Covenant, without which, or some such equivalent proceedings, wee cannot possibly know that it was the joynt consent, resolution and desires, that all three Kingdomes should mutually enter into such a League and Covenant, and without this, either Kingdome may justly bee offended with the other, for so farre meddling in their affaires without being called thereunto.

2. The Preamble beginnes with, *Wee, &c. of all sorts in the Kingdomes of England, Scotland, and Ireland, being of one Reformed Religion*: and yet we know most of the Irish to be Papists, besides so great a Popish partie in England and Scotland, and even the Protestants so much differing amongst

amongst themselves, that a very considerable number which have also subscribed to this League and Covenant, I meane the Independents, who possibly may not disagree from the rest in any other point except their Independencie, though they have beene most active for the Parliament, are at this present in great doubt and anxiety of minde, whether they shall be permitted to breathe in that ayre where they were borne and bred, which may move a doubt whether according to the Preamble they be all of one Religion: And if it be said, it is not expected that Papists should take the Covenant. I answer, that according to the 7. Instruct. the Ministers are to profer it to all the Inhabitants and Lodgers of the Parish, and if the Papists may refuse it Scot-free, I hope the wisedome and justice of both Houses will in due time be pleased to grant as great a liberty unto Protestants.

The Covenant sayes, *We shall sincerely, really, and constantly, through the grace of God, endeavour in our severall places and callings, the preservation of the Reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline, and Government against our common enemies.*

Doubt: Whether it bee not expedient and necessary for every one that vowes and sweares any thing, to know and understand throughly what it is which he vowes and sweares, &c. and therefore whether it be not first requisite for me to know what is the Doctrine, Worship, Discipline, and Government of the Church of Scotland, before I sweare and vow the preservation of it: for although by the tenour of these words it appeares to be the Reformed Religion, yet the opinions of Reformed Protestants, both for Doctrine, Worship, Discipline and Government, are so various and differing, some so thwarting and extravagant,

gant, as that I may not undertake unadvisedly to endeavour the preservation of the at adventure and what the whole Doctrine, Worship, Discipline and Government of the Church of Scotland is, I professe my selfe so far forth ignorant, as that *I cannot with judgement, understanding, and a safe conscience, vow the preservation of them all.*

Covenant. *Reformation of Religion in the Kingdomes of England and Ireland, in Doctrine, Worship, Discipline and Government according to the Word of God, and the best Reformed Churches.*

Doubt. It is not declared in this Vow, nor in the Preamble, whether this Reformation bee meant of the Doctrine, Worship, Discipline and Government in the Kingdome of England and Ireland, as they are setled by Act of Parliament, or as they are practised at present in some parts of both Kingdomes onely, and so for that of Scotland. But I suppose it is at least understood of all three alike, or else the meaning of this Covenant would be more perplext. If the Reformation be meant of what is setled by Law, I presume it will be required from every subject to proceed with all humility and modestie, endeavouring nothing against a setled Law, save in a lawfull way: and to say nothing of the Worship, Discipline and Government, though as before I professe not to know each particular Doctrine of the Church of Scotland, yet I presume and am willing to hope, that for Doctrine onely, ours of England differs so little from that of the Church of Scotland, that they will both require Preservation or Reformation much alike. And though I am desirous of a setled Reformation from the bottome of my heart, and should be most ready to contribute my mite for endeavouring to compasse it, yet I must humbly confesse, I doe not under-

understand the Rule of this Reformation, as it is literally expressed in this Covenant, which saies, *according to the Word of God, and example of the best Reformed Churches*. For this I conceive is either a double Rule, or a single, but mixt Rule composed of the Word of God, and the example of the best Reformed Churches, and in both senses the Reformation must bee according to the example of some Reformed Churches, (and yet I suppose none will so farre presume on their perfection, but that they may possibly finde themselves to need a farther Reformation) but which are the best Reformed Churches, and untill that be agreed on by all three Kingdomes, or how agreeable this example of the best Reformed Churches will be to the Word of God, which should bee my onely Rule, I am not able to informe my selfe so suddenly as to subscribe at present with judgement or knowledge of what I vow.

Covenant. *I shall endeavour to bring the Church of God in the three Kingdomes to the nearest conjunction and uniformity in Religion, Confession of Faith, Forme of Church Government, directory for Worship and Catechising.*

Doubt. In the beginning of this Article, *I vow to endeavour the preservation of the Doctrine, Worship, Discipline and Government of the Church of Scotland*, which for Government I conceive to be Presbyterian: *The Reformation of Religion in the Kingdomes of England and Ireland in doctrine, worship, discipline and government*: which for government established by severall Acts of Parliament is Episcopall: and here in the end of this first Article, I vow the endeavouring a uniformity of Church Discipline and Government in all three Kingdomes, which must bee meant a Presbyterian uniformity of all three Kingdomes,

of either the end of this 4th Article would contradict the beginning of it. For whatsoever it be in Scotland I vow the Preservation of it; for that however I seeme to vow Reformation in England and Ireland according to the Word of God and the example of best Reformed Churches, yet it must be Presbyterian, and jump just with that of Scotland which I have vowed to preserve, or else I cannot possibly conclude all three into a uniformitie, according to the latter end of this Article: and yet as I vow my endeavoring of Preservation, Reformation, and Uniformity, so must they be performed all alike sincerely, really, and constantly.

But then, unlesse the Presbyterian Government and Discipline be intended to bee setled, that the three Kingdomes may bee brought into a uniformity those that take the Covenant, vow themselves into a uniformitie of such a Government as they themselves at time of taking it knew not what it was; onely the Covenant sayes it must be according to the Word of God, and the example of best Reformed Churches; but which are the best Reformed Churches, or what Government will prove to bee most according to the Word of God and example of best Reformed Churches, is the greatest Controversie this Kingdome has now in question, and so far, or rather, impossible to be determined into a uniformity, as the Wheat differs from the Tares, the Church of God from the World, the Sheepe and Lambs from Wolves, and the Seed of the Woman from the Serpents Seed; or if intended to be decided by the Sword or Civill Powers, which God forbid, I humbly propound unto the Wisedome and Piety of both Houses of Parliament and the Synod, Whether it may not likely cause a more bloody

and

and lasting War than Prerogative, Priviledge, Property, or all three together. But if it be said that wee endeavour the Preservation of the Reformed Religion in the Church of Scotland against our common enemies onely, and that afterwards, or in other respects the Church of Scotland will likewise subject it selfe unto a Reformation, if need require; I answer that these common enemies will be alwayes, and therefore according to the Covenant, I must alwayes endeavour the preservation of Presbyterian Government in the Church of Scotland, and being by this Covenant to reforme England and Ireland according to the Word of God, and bring them all three unto the nearest conjunction and uniformity, I doe by undeniable consequence conclude, and grant the present Doctrine, Worship, Discipline and Government of the Church of Scotland to be according to the Word of God, and that I will if it lay in my power, or if possibly I can hereafter, bring England and Ireland unto the same. Secondly, if it bee not the ane that wee must in vertue of this Covenant absolutely endeavour the Preservation of the Doctrine, Worship, Discipline and Government of the Church of Scotland in the state it is at present, without condition how far it may appear agreeable to the Word of God, then would it follow, that each man might subscribe the Covenant with a mentall reservation, to examine afterwards whether the Doctrine and Government of the Church of Scotland were according to the Word of God or no, and so far forth onely understand themselves to bee engaged for the Preservation of it, which I conceive our Brethren of Scotland would not approve of, but intend to bee sole Judges thereof themselves. But I quere whether the Irish will not object and aske, what ground and authority the English

English or Scottish Subjects have, to reforme the Doctrine, Worship, Discipline or Government of the Church of Ireland, and whether they have not as absolute power in their owne affaires and Kingdome, as the English have in England, or the Scotch in Scotland? If it bee said, they were a conquered Nation; I doe not finde their Conqueror plundered them of their Religion; and if he did, it was but in exchange to leave them another: and how that can be taken from them, or how wee may deny them the Law of Nature, (which both English and Scotch lay claime to) for defending themselves, or their Religion, when they themselves, the whole Kingdome of Ireland, (as much the whole Kingdome of Ireland, as the English Subjects can bee said to bee the whole Kingdome of England) shall apprehend and declare them to be in imminent danger, is not for me to determine: and thirdly, If the Presbyterian Government and Discipline be not that, in which all three Kingdomes by this Covenant are meant to meet in uniformity, but that each man or party may understand it according to their owne sense; then I quere whether the Independents or Papists (or they, as well as Independents, or such as are still in heart for Prelatie Reformed, can take it with this Reservation) may not each of them expect and require, that all three Kingdomes by force of this Covenant, should bee obliged to establish the Popish or Independent Government, upon as good grounds in their owne opinions and understandings, (which doubtlesse was their reserv'd intention when they tooke the Covenant) as the Kingdome of Scotland can alledge for setling the Presbyterian? And yet if wee will, as was said before, reconcile this first Article to it selfe, we must necessarily understand our selves engaged to bring the Kingdomes of England and Ireland for Doctrine, Worship, Discipline and Government, unto a uniformity with that of Scotland, which is Presbyterian: But for the present I am not sufficiently satisfied in my owne heart, to say that Presbyterian, as it is practised in Scotland, is above all others according to the Word of God, and the example of best Reformed Churches, neither hath this State determined so as yet.

Covenant. *We shall in like manner, without respect of persons, endeavour the extirpation of Popery.*

Doubt. Extirpation of Popery (as I humbly conceive) cannot otherwise be wrought, than by Gods working upon the hearts of Papists; by strong arguments deduced from Reason and Scripture to convince the conscience, or else, if they still remaine popish, by banishing or putting them to death, though they should continue so meerly for conscience sake, and cannot possibly of themselves be otherwise then Popish; But whether it be for good of

all three Kingdomes to lose so many Popish Subjects, and Jesuites in the States to banish them their native Country; and whether it stand with Christian Liberty and Charity to put them all to death, the Queenes Majesties person, or any of the Royall Offspring; nay the King himselfe, if he turne Papist, not being excepted, I humbly crave to be instructed, since I suppose this Covenant, my apprehension of it being such, would in consequence and pursuit thereof, engage me to the death of all, in case they could neither be perswaded to leave their Popery, nor their Country.

Covenant. *We shall in like manner endeavour the extirpation of Prelatie (that is Church government by Archbishops, Bishops, &c.)*

Doubt. Episcopall Government is setled by Law both in England and Ireland, and therefore I conceive it is only intended that all three Kingdoms should endeavour in a lawfull way to have it repealed againe; for since it is Legall (though it were against the evidence of Scripture) if my selfe or other private men may presume to be Judges, and vow extirpation of it, in time, no law would finde obedience, or be secure. For though I suppose a good Christian subject may lawfully endeavour in a meeke and humble manner, the repealing any Law found inconsistent with the Word of God; yet I am fearfull, whether such an expression as this be warrantable in a private Christian subject, *viz. To vow sincere, reall, and constant endeavouring the extirpation of Prelatie, since as yet it stands firme by Law.* And though it should bee objected and granted too, that both or either House of Parliament have power to declare the sense and meaning of any Act of Parliament, or that an Ordinance of both Houses, or an Order of either, may for the present require obedience; yet I quere whether such Order or Ordinance be of force after such a Parliament bee ended, against any thing established by Act of all three Estates? If not, then this may possibly happen to be the case of Prelatie setled by former Acts of Parliament, but concluded for the present by both Houses to be extirpated; and therefore I scruple at this Covenant, because it would oblige me for ever *constantly* to the extirpation of Episcopacy, though this Parliament were ended, and the Bill prepared for that purpose should never have effect.

Covenant. *We shall in like manner endeavour the extirpation of superstition, heresie, schisme, prophanenesse, &c.*

Doubt. As was aforesaid of Popery, so must the extirpation of all these be wrought by the Holy Ghost immediately, convincing of the conscience, banishment, or death; and this last to carnall minds may seeme the surer. Some Heresie was death by Law, but whether the same punishment bee due to all super-

superstitions, Heretickes, Schismatickes, and prophane persons, is my feare; and yet this Covenant obliges me to endeavour the extirpation, and consequently, the banishment and death of all alike: Besides here I covenant the extirpation of heresie, when as in the words immediately going before, I vow the extirpation of Prelatie, which may be found heresie in Law, and make the Article contradictory to it selfe, ingaging me unavoydably, not only to be guilty, but also accessory in endeavouring to procure mine owne banishment or death.

Covenant. *We shall with the same sincerity, reality, and constancy, in our severall vocations endeavour with our estates and lives, mutually to preserve the Rights and Priviledges of the Parliaments, and the Liberties of the Kingdomes.*

Doubt. The Rights and Priviledges of Parliaments of three Kingdomes, with the liberties of the same, are of so vast extent, and consist in so many particulars, as that I cannot imagine how I might possibly bee informed of them all; and yet if I should submit unto this Covenant, I quere, whether I were not altogether as much engaged to the preservation of such Popish Rights, Liberties and Priviledges, as the Popish Parliaments of Ireland should declare to be their birth-right and inheritance; as unto the preservation of whatsoever should be declared to be the Rights, Priviledges and Liberties of Scotland by the Parliaments of that Kingdome?

Covenant. *To preserve and defend the Kings Majesties Person and Authoritie in the preservation and defence of the true Religion, and Liberties of the Kingdoms.*

Doubt. 'Tis like enough that according to the Civill established Lawes, one Kingdome may have greater Priviledges and Liberties than another; but if it must bee carried by most voyces, if the multitude be Judges, or such as they make choice of to bee their Representatives: I quere whether either Kingdome in likelihood will yeeld it selfe to be inferiour unto the other in Liberties and Priviledges? and though each Kingdome had heretofore published what their respective Priviledges were, yet by inherency of the Legislative power, they might upon every fresh occasion be still declared greater; so that if I defend the Kings Majesties person and authority in preservation of the Rights, Liberties and Priviledges of that Kingdome which has the least Liberties and Priviledges, then I quere, whether I must not inevitably bee a Traytor unto his Majesties person and authority, and injurious to the other Kingdomes which have greater; and so *vice versâ*? And secondly, if the Kings Majesties person and authority may not be preserved at all times,

and in all cases, without limitation and condition, or until the three Kingdomes agree concerning the true Religion; it will be questionable whether they may bee defended for the present, since the Kingdome of Ireland will doubtlesse say, that Popery is the true Religion, though England and Scotland should agree in Protestancy: For if in England or Scotland there have beene fifty Protestants for every Papist, as is to be feared, there are well near as many Papists for every Protestant in Ireland; and the Irish subjects being Papists, will doubtlesse assume unto themselves as great priviledges in Ireland, as the English Protestant Subjects shall in England, or the Scotch in Scotland; and will likewise thinke they have altogether as good reason to be their owne Judges, and as well able to understand what their priviledges are, how farre they extend, and what is requisite and necessary to secure their Liberties and Religion.

And because I would not seeme wilfully singular in so great a number as have subscribed to this Covenant, let such as reade these Doubts, be pleased to understand, that being desirous to comply as much as possibly I might, with a good Conscience towards God and man, I have beene forward to reade all such Treatises and Pamphlets as were likeliest to informe my understanding, and satisfie me wherein I doubted. Amongst others I met with the Exhortation which the Synod hath published by Order of both Houses, for encouraging men to take the Covenant, and therein *Pag.* 2. meeting with these words: viz. *What is there almost in the Covenant which is aimed for substance either expressely, or manifestly included in that Solemne Protestation of the 5. of May, 1641. wherein the whole Kingdome stands ingaged unto God?* And considering how I had taken the said Protestation, I began to marvaile with my selfe so much more, why I should now stumble at this League and Covenant, if there were no more in it than in the Protestation; whereupon I betooke my selfe to reade them both againe, and comparing them together how farre forth they would hold parallel, besides some others, I finde these no small differences which follow.

Protestation. *We vow to maintaine and defend the true Reformed Protestant Religion expressed in the doctrine of the Church of England, against all Popery and Popish innovations, within this Realme, contrary to the same doctrine.*

Solemne League. *We will sincerely, really, and constantly endeavour the Reformation of Religion in the Kingdome of England in Doctrine, Worship, Discipline and Government.* So that from these very words it appeares they differ as much, as Preservation of one and the same thing does from alteration: but

it is not this I scruple at, and should be loath not to be with the forwardest in desiring, and endeavouring a blessed Reformation in a justifiable way; and if it be said there can be no danger of reforming according to the Word of God; I grant it: and scruple whether the *Example of best Reformed Churches* being so much controverted, and the Presbyterian which assumes Dominion over their Brethrens Faith, and this Covenant necessarily implyes, doe not keepe us from Reforming according to the Word of God.

Protestation: *According to the duty of our Allegiance we will maintaine his Majesties Royall Person, Honour and Estate.*

Solemne League: *We shall with the same sincerity, reality and constancy, in our severall Vocations, endeavour with our Estates and Lives to preserve and defend the Kings Majesties Person and Authority, in the preservation and defence of the true Religion, and Liberties of the Kingdomes.* Which I scruple at, whether it will not be understood a kinde of curbe and limitation, whilst Papists by this example be moved to hold themselves obliged onely to defend his Majesties Person and Authority, whilest his Majesty defends Popery: and Brownists, whilst his Majesty defends Brownisme, and both of them conceive that his Majesties person and Estate might as well have beene put into the Covenant, as that his Person and Authority might as well have been left out of it.

Protestation: *The lawfull Rights and Liberties of the Subjects, and every person that makes this Protestation in whatsoever he shall doe in the lawfull pursuance of the same.*

Solemne League: *We shall also assist and defend all those that entreinto this League and Covenant in the maintaining and pursuing thereof,* without any conditioning whether what they doe bee just or no; and I much desire to bee informed, whether entring into this League can meane lesse then joyning in this present Warre; or whether this present Warre can possibly bee understood otherwise than an offensive Warre in respect of the Scots, since they unprovoked are entred England with a puissant Armie; and how such as have vowed in the *Protestation, to preserve the Union betwixt all the three Kingdomes*, could afterwards with a safe Conscience vow assistance and defence unto the Scots in pursuance of this League, this Warre, (against the English the Forces raised by the King, and so great portions of all three Kingdomes which doe adhere unto them) as the sixth Article of the Covenant requireth of us. And whereas the *Protestation* engages us in nothing but with these, or

the like expresse words, *So farre forth as lawfully we may*; it is notwithstanding ordered by the Commons House under the 5. of May 1641. *That the Knights, Citizens and Burgesses should intimate unto the Shires, Cities, Burroughs and Cinque Ports, with what willingnesse all the Members of that House had made the Protestation, and signifie, that as they justifie the taking of it in themselves, so they cannot but approve it in all such as shall take it:* yet this League and Covenant though it embraces matters of a farre higher nature, and so inconsistent with it selfe, and with what we had before vowed in the Protestation, requires every one most severely to joyne therein upon penalty of being declared *publique enemies to the Religion and Country*, and to be censured and punished *as professed adversaries and maligners*, which may seeme a very harsh condition to so many as hold with Independency, who having adventured Estates, Lives, and all they have in the Parliaments service, shall now notwithstanding upon the scruple of this Covenant only, bee censured and punished *as professed adversaries*; and yet in the Preamble amongst sundry Reasons therein specified, which moved the Members of the Commons House to take the Protestation, one of them is there declared to be, *That multitudes had beene driven out of his Majesties dominions*, most of which are knowne to hold with Independency, or to be so farre forth Non-conformists, as they must be forced to returne againe and remaine still exiled, rather than submit unto a Power and Dominion to bee exercised over their Consciences, in a manner little differing from that which was practised by the Bishops. I know these scruples are not all alike important, but my humble suit is, they may bee considered all together, and accepted of as a just motive of a doubting Conscience to be dispenced withall, for not taking the Solemne League and Covenant.

Twelve Queries.

1. WHether the Covenants we reade of in Scripture were ever against the Kings expresse Commands and Proclamations?

2. Whether ever any League or Covenant of Subjects were countenanced in Scripture against their lawfull Soveraign, or against a party of fellow Subjects for adhering to their King?

3. Whether the *Oxford* party may not as well enter into such another League and Covenant as those of *London*, and so strengthen themselves still farther to prolong the War, and quite ruine all three Kingdomes?

4. Whether if the Parliament Party have the greatest part of the Kingdome adhering to them, they ought not to bee so much more regarded and respected;

respected; and if they be the lesser, whether they bee not so much more excusable in seeking to encrease their forces, and defend themselves against the violence of their adversaries?

5. Whether if those at *Oxford* have the greatest part of the Nobility, Gentry, and whole Kingdome concurring with them, together with the person of the King, they be not very considerable, and so likely to prolong the War, untill both parties bee full weary of it, and curse all such as have beene active in striking both the first or second blow?

6. Whether in this respect a Treaty, and an Act of Pacification, with an honourable and safe Peace might not be behoovall unto both?

7. Whether such as hold with Independency are not the most considerable parts of the Parliaments Armies, and most to be confided in?

8. Whether if the Parliament should yet longer defer declaring a liberty of conscience unto the Independents, they may not have some diffidence, and thinke the Parliament does it afterwards onely out of necessity which they have of their present service, and so bee jealous of the continuance, which is the greatest obstacle and hindrance of an Accommodation between the King and Parliament?

9. Whether if the King profer as great a toleration of their different opinions, as the Parliament, the Independents may not likely begin to adhere unto the King, in regard the Parliament having found so great advantage of their persons, have notwithstanding so long delaid to declare a toleration of their tender consciences?

10. Whether it bee not according to the Independents principals to adhere unto that side which is most inclinable to peace, as very scrupulous in making an offensive war, whether for Liberties or Religion, and most conscientious of submitting to the powers?

11. Whether for all these respects they are not to be held very considerable, and much to bee regarded and esteemed, both by the Kings and the Parliaments party? And lastly,

12. Whether it may not stand with the wisedome and honour of the Parliament, by some Declaration to restore such into a good opinion of their Brethren, who have hitherto beene held in state of malignancy for refusing this Covenant out of conscience, and countenance such as having taken it doubtingly, and touched in conscience with remorse, desire to humble themselves for so hainous an offence, both before God and man?

FINIS.

rejected, and if they be the latter, whether they bee not so much more capable in seeking to encrease their forces, and to find it conducive against the violence of their adversaries?

5. Whether if those at Oxford have the greatest part of the Nobility, Gentry, and whole Kingdome concurring with them, (as for the better with the person of the King, they be not very considerable, and likely to prolong the War, untill both parties be tooll weary of it, and cure all jarrs as have occasioned it in striking both the first or second blow?

6. Whether in this reject a Treaty, and an Act of Pacification, with an honourable and safe Peace might not be obtain'd much sooner?

7. Whether both sides hold with Independency are not therein considerable parts of the Parliaments Armies, and meet to be consulted in?

8. Whether if the Parliament should yet longer defer declaring a liberty of conscience unto the Independents, they may not have cause diffidence, and dissolve the Parliament does it discovers only our effeminity which they have of their present service, and to be jealous of the continuance, which is the greatest obstacle and hinderance of an Accommodation between the King and Parliament?

9. Whether if the King prefer as great a toleration of their different opinions, as the Parliament, the Independents may not likely begin to adhere unto the King in regard the Parliament having found so great advantage of their present power, have not reason (finding so long delaid to declare a toleration of their tender consciences?

10. Whether it bee not according to the Independent principals to adhere unto the side which is most inclinable to peace, as very tumultuous in making an offensive war, whether for Liberties or Religion, and most conscientious of submitting to the powers?

11. Whether for all these reasons they are not to be held very considerable, and much to bee regarded and effeemed, both by the Kings and the Parliaments party? And lastly,

12. Whether it may not stand with thewisedome and honour of the Parliament, by some Declaration to reform them into a good opinion of their Brethren, who have hitherto beene held in feare of maligmancy for retaining this Covenant out of conscience, and countenance such as having taken it doubtingly, and touched in conscience with remorse, desire to humble themselves for so haynous an offence, both before God and man?

FINIS.

12

THE ORIGINAL

Of the *Popiſh*

LJTURGIE,

OR,

The Arguments alleadged by the Papiſts, in Defence of the Booke of COMMON-PRAYER, taken out of their owne Service-Booke.

By which wee may alſo eaſily perceive upon what ground ours doth ſtand, and what Alliance it hath with theirs.



21 Jan: 1644

BRITISH MUSEUM

THE ORIGINALL OF THE POPISH *LITURGIE.*

1 THey alleadge that their Service, and their Legend and the Rule thereof were all given of one ſpirit: and that he who ſet thoſe Songs; and the reſt that is in the Service was an holy man, and did it by Heavenly inſpirations. For they ſay that it was given from Heaven by our Lord himſelfe, wich they prove thus. The Lord Jeſus Chriſt (ſay they) endited the Rule himſelfe by his holy mouth, to Saint *Brigit*; the Legend by an Angell, and the Service by an holy man and Saint Peter: This holy man they bring in to be Saint *Brigits* Confeſſor, and her maſter; for he taught her Grammar and ſongs, and goverued her and her houſhold. Of whome our Ladie ſaid thus unto her, Say to thy Maſter, that ſhee who loveth the holy Truth in all her power, hath furthered him ſo much into the charity of the ſame holy truth, that he is one of the Prieſts that God loveth moſt in the World, therefore it was given to him to endite. This is the Service whereof our Lady ſaid to Saint *Brigit* an other time, thus? he that enditeth the Rule and that ſpirit that tould thee the ſeſſons, the ſame ſpirit gave him to endite, For there came to him ſo great a winde in his eares, that his breaſts and the Celles of his head, were all inwardly fulfilled, in which fulfilling all his heart was inflamed to the love of God, whereof, after that fulfilling and inflaming, and ſo moving of his tongue, he brought forth the words and the notes, and therefore it is not ſeemely (ſay the Papiſts) that they ſhould be altered.

2 They alleadge that the Holy Ghoſt wrought both by the Angell,

gell and by S. *Peter*, but diverſly in each of them, for God (ſay they) being enclined to mans nature, enlighteneth his ſoule after his good will and pleaſure, with the ſpirituall underſtanding of his word, and that in two ways, Firſt it ſeemeth to thee (ſay they ſpeaking to St. *Brigit*) as a perſon ſhewing thee thoſe things that thou haſt to ſay ſpeaking of the Angell that appeared to her in mans likeneſſe. 2. it ſeemeth to thy Mr. as though his eares and mouth were filled with winde, and as though his heart were ſtretched out with brening Charity to God, a blather full of winde and in that ſweete heart-brening hee gat knowledg of ſome words and ſayings, which hee could not before, and how he ſhould make Reſponſes, and Athems and Hymnes, and order the ſongs in notes. And either of theſe way (doe they affirme) is of the Holy Ghoſt, after the departing of his vertue, that is to ſay, to the Angell, to the ſhewing of the leſſons; and to the other, that is to Maſter *Peter* in ordaining of the ſame. Therefore it behoveth neither to ſhorten nor to lengthen the ſame by the wit of Man: yet if any word ſeeme darke it is lawfull to make it more cleere by plain tranſlation, an other time (ſay they) our Lady ſaid to Saint *Brigit*. Say to him that writeth my ſong, and my praiſing, that the Lord will give him crownes of reward in Heaven, for every ſyllable that is in the ſong. And it ſhall be ſaid to him in Heaven (ſay they) Loe here commeth the Praiſer that endited the ſong.

Thirdly, after theſe fearefull blaſphemies and abominable lies they proceed further in their ſaid ſervice book, where they do more over relate an other lie of an Angell that was ſent to Saint *Brigit* to tranſlate the latter Service into their own language, When (ſay they) Saint *Brigit* had dwelt many yeeres in *ROME*, in a Cardinalls place, that joyneth unto Saint *Laurences* Church in *Damaſo*, when as ſhee not knowing, ſay they, what leſſons ſhould bee read by the Nunnes in her Monaſtery, which Chriſt bid her build, ſhee therefore prayed to the Lord Jeſus, ſay they, and he appeared unto her, and ſaid, I ſhall ſend thee mine Angell, that ſhall reveale and indite unto thee the Legend that ſhall bee read at Matins by the Nunnes in the Monaſtery, and write thou it, as hee ſaith unto thee.

Then

Then had Saint *Brigit* a Chamber joyning unto the ſaid Church of Saint *Laurence*, and a window to the high Altar whereby ſhee might ſee the body of Chriſt each day, in which Chamber each morning after ſhee had paſſed her ſet howers of Prayers, ſhee made her readie to write with pen and inke and Paper or parchment, attending unto the Angell of God, and when he came he ſtood up by her ſide having always, as they ſay, his face towards the Altar, where the body of Chriſt was hid in a box according to the cuſtome there. And ſo ſtanding he endited the ſaid legend diſtinctly and in order in the morderly tongue, and ſhee devoutely wrote it each day at the Angells mouth, thus was that written which the Angell departed to her in leſſons, as they ſhould be read at Mattins, weekely through the yeere,

And when he had done (they ſay) he ſaid to Saint *Brigit*; loe I have ſhapen a coate to the Queene of Heaven the mother of God. *Oh how glad ought you to bee to ſew on this Heavenly Coate!*

And when Saint *Briget* had written the Legend from the Angells mouth in her owne tongue, then the Angell bad her to take it to Saint *PETER* for to draw it into Latine, and ſaid thus unto her, ſay, he ſaid, to thy maſter that he and I are both one member in God, for he is as it were the outward member and I am the inward member.

Therefore let him write theſe words that I ſay to thee, & let him put there to, and take therefrom as it pleaſeth him, for we both are governed of one ſpirit, whereas *Peter* hath turned this Legend into Latine, when he ſent it to Maſter *Alphonſe*, which was a Doctor of Divinity, to whom our Lord bad that all the Revelations ſhould be taken, after they were drawne into Latine, to him the leſſons & revelations were brought, to ſee that they were ſet in true convenient termes, without errour or darkneſſe, for hee was a great Clarke.

From hence they conclude that the Service booke ought to be uſed, in ſinging, reading, and praying, with more diligence and devotion then other Prayers, not onely for the holy ordinance, and the ſetting thereof, but becauſe they are more bound thereto (ſay they) in divers wiſe. One for the ordinance and obedience of holy Church, where all that are bound to divine Service are bidden ſtrictly in vertue of holy obedience, to ſay or ſing the ſaid ſervice,

not altering a word from it, for that is forbidden (say they) by holy Church, under great pain, and the Prelates of the Church bee charged to take heede thereof. An other thing is in respect of your foundations.

The third bond is from the rule of your profession (say they) whereby ye are solemnly bound to the observance of this set forme more then any Prophets; for it pleaseth God more (say they) as is more profitable to us. And then they relate a story of the soule of one whom they call an holy religious man, which appeared to his Abbot after his death, and bad him to exhort his brethren to say this holy divine service with all reverence and devotion, that the Angells might offer it up to God, while they so duly observe it, for this holy Service (he said) in earth pleaseth God, as much as that which is done of Angells before his high Majesty in Heaven.

It is also (say they) better to observe this forme, and more powerfull with God, then ten thousand other Prayers.

To make the people beleeve that it is very perilous to them to be absent from the Church during the time of Divine Service; they tell them an abominable lie, which is placed in their Service book; which is as followeth.

THere was (say they) a great and worthy Clarke that left the World and became a religious man in the City of *Paris*, and kept the rigour of his Religion in great straightnesse all the dayes of his life who was absent from the Quire at a certaine time (yet by the licence of his Abbot) But after he was dead and buried, one night as the Abbot stood at mattins with his brethren, he see one to stand in the same place where this man used to sit when he was at Mattins

hims

himselfe; who lowly enclined to the Abbot, understanding that it was the same mans soule, he went with him out of the quire into the Chapitre house, where the Soule was immediately taken, and so tormented for a long time, and after his torment he appeared again to this Abbot, and then the Abbot asked *him* the cause of his paine, he answered and said, for Divine Service, because I was absent from it. Then said the Abbot, I did for good cause give thee leave to be absent from divine Service, when thou wast absent: The Soule answered and said, an unlawfull leave is not leave, but violence of the order. Then the Abbot asked him what might deliver him from this paine, and he said a trentale of Masses sung for him in the Covent, which was done, and the soule was delivered,

These abominable lies and seducements, doth the Church of *Rome* ground their Popish Service book upon (as may appeare in their own booke so called) having no better foundation then here you see.

FINIS.

QVESTION.

VVHether it be lawfull to use such a Forme of Common-prayer (as it is called) as ours is, which is taken out of that of theirs, which stands upon no better grounds then here you see.

Question 2.

whether to use such a forme of Prayer be not an Innovation and a breach of the Protestation lately taken.

THE 13 Numb. 20.

LONDON POST:

Faithfully Communicating His

Intelligence of the Proceedings of Parliament, and many other Memorable Paſſages certified by Letters and Advertiſements,

From { Teverton. Taunton. Beriſton. Rye. } { Yorke. Wrexham. Tiſbury. Southwell. } { Newarke. Mansfield. Welbecke. Rumſey. } { Latham. Shrewshury. Plymouth. Oxford. }

The proceedings of our brave Garriſon at Taunton *and their taking of Maſter* Cuſham *high Sheriffe of* Devonſhire *priſoner with ten other Commiſſioners of Array, the names of the Earls and Lords that from* Oxford *are to be Commiſsioners for his Maieſty at* Vxbridge. *Five Lords impriſoned at* Oxford *for a deſigne to bring the Prince from* Oxford *to the Parliament: A trumpetter ſent with letters from the King to my Lord Generall. The report of the* French *at Sea on the coaſts of* Suſſex, *and the County of* Suſſex & Kent *up in Armes at leaſt two thouſand horſe and three thouſand foot to oppoſe them. A great defeat given by Captaine* Barton, *to the Cavaliers of* Tubury: *The full manner of the Atchievement of our victory in* Pembrokeſhire: *The cruell Governour of* Beriſton *Caſtle ſlaine by his owne Leivtenant: &c.*

Paſſed according to Ordr, and Printed for G. B. *January* 21. 1644.



Began my laſt weekes Intelligence with the Death of the Arch Biſhop of *Canterbury*, thh actions of whoſe life will be now againe reviewed, and the impreſſion of whoſe laſt words will continue through all Ages. All things under the Moone are ſubject to uncertainties, ſo that what is *providence* in GOD is *chance* in Men, and in the ſublunary things, it is a hard taske to diſtinguiſh betwixt Vice and Vertue. But as the Arch-Biſhop appeared to ſuffer by Juſtice, ſo Juſtice appeared to ſuffer by him, for hee charged the City with his blood, but how great is the guilt of that man who dying, layes his blood upon the Innocent?

I will make haſte to proceede to my Intelligence. By Letters from *Nottingham* we are certified, that the Enemy at *Newarke* upon *Trent*, drew out eight hundred horſe, and a thouſand foote, and a traine of Drakes, and marched towards *Southwell*, where ſome of the Parliaments forces lay to ſtreighten them, which cauſed our men to retreate, and to march to *Nottingham*, we had there in foote not above two hundred, our horſe were were quartered about *Maunsfield* and *Welbecke*, at a greater diſtance, ſo that we could not inſtantly ſuccour our foote, but ſpeedy aide is now expected to come to them from the Lord *Fairefax*, conſiſting both of horſe and foot, and then they reſolve all ioyntly to march towards *Newarke*, and ſtreighten them at a neerer diſtance, by fortifying at *Muskam* Bridge, we loſt about *Southwell* ſome forty horſe, and divers men, which were taken there by the Enemy from *Newarke*.

From *Southampton* we have Intelligence, that Colonell *Goring* hath done great ſpoile in *Hampſhire*, and in the hither parts of *Wiltſhire*, that he hath plundred *Rumſey*, and other Townes in thoſe parts, and driven all the Inhabitants cattle away, inſomuch that he hath not left them a ſheepe, or a bogge, &c.

And they further ſay, that they are informed out of the Weſt, that Sir *Ralph Hoptons* forces have received a braſh by the Parliaments party, that lately relieved *Taunton* Caſtle.

But ſome perſons that are lately come out of *Shropſhire* repoxt for truth, that generally the whole County begins to riſe & take up arms, in defence of their libarty, goods and eſtates, againſt the Kings forces there, which infinitely abuſed and wronged them, and that at the Seſſions of Peace in *Shrowsbury*, the Iuſtices, and other gentry of the County, were ſo ſenſible of the wrongs they had received from the Enemies, that they conſulted upon a way to right themſelves, which ſo far incenſed the Governour of that towne, that he drew up the bridges, and ſhut the gates, and would not ſuffer them to returne to their homes, what the iſſue of theſe things will be, is daily expected, but is may pleaſe God to open the eyes, and turne the hearts of the Inhabitants of thoſe parts, that they may ſhake off the ſlaviſh yoke, which hath a long time enthralled them.

We told you a little before, that the Cavaliers in *Latham* Houſe in *Lancaſhire*, had obſerved the condition of Ceſſation of Armes, between them and the Parliaments forces in that County, which Ceſſation was to continue for a Moneth, and twenty daies after, if the ſaid Cavaliers would agree thereunto, but there is now a Letter come out of that County, certifying, that thoſe Cavaliers have lately broken the Conditions, before the full time

was

was expired, by fetching in Corne from the Earle of *Darbies* Barnes, and by taking some of the Parliaments party there Prisoners, *Polybius* the Historian, speaks pertinently to this purpose: *Impia gens est, itemque civitas, in qua jus jurandum, facile, vel privatim, vel publice violatur*, That Nation or City is laden with impiety, in which the Religion of an Oath, is either easily or privately, or publiquely violated.

The brave defeat given by the *Plymouth* Garrison, to *Greenviles* forces hath divers times, this last week, bin related, of which we shall say nothing, but only give you one remarkable passage, which is, that the maine service was performed by the resolute and valiant Seamen, who having beaten the Enemy from two of our works, which they had mastered, they encompassed those that had taken the lesser worke at *Penny come-quick*, and chased away the rest of *Greenviles* Horse and Foot, whereupon the Enemy in that worke seeing themselves deserted by their fellowes, did crie out for Quarter, and yeelded themselves. at which place three score and one of them were taken Prisoners, who being asked how they durst adventure upon the Towne, answered, that the day before, they had received their pay, and taken the Sacrament. either to gaine the Towne, or lose their lives, such desperate madnesse possessed them, to tread see unto bloody ends, the Ordinance of God, for which they had a just reward, as to be abandoned of their owne men. and to fall into the hands of their adversaries.

By Letters from *Cheshire*, we have received advertisment, that Sir *Thomas Middleton* hath raised his siege from *Chirk* Castle, and is preparing to meet Sir *Charles Gerrard*, who is on his march from *Worcester* towards *Mountgomery*, some *Cheshire* horse are already gone to joyne with Sir *Thomas Middleton*, we understand likewise that Sir *William Brereton* is gone to *Lancashire*, to get some of their force to assist Sir *Thomas Middleton*, who lately lost one Major, one Lieutenant, fourty common souldiers, and thirty horse, by the carelesnesse or treachery of one of his Captaines, who was surprized by some of Sir *John Byrons* forces, for which the Captaine is to be tried by a councell of warre.

We heare likewise that Sir *John Byron* hath drawne his forces out of *Chester* to *Wrexham*, to joyne with Sir *Charles Gerrard* (as is supposed,) but Sir *Thomas Middleton* resolves to hinder their meeting, and give battle to *Byron*, if he can find any opportunity to incounter him.

The siege continues still before *Bieston* Castle, the enemy therein being better provided then was at first expected.

The Ordinance for the Court-Martiall concerning the bringing unto triall of some notorious Delinquents, is now againe in agitation to be re-

ceived by both Houſes, which is a worke that Iuſtice calls for, and will be of as much neceſsity as benefit to the State. In the meane while An order is made by the Houſe of Commons for the triall of *Edward Dobſon* a Stationer ſometimes living without *Newgate*, and now living in *Newgate* for contriving and publiſhing a contumelious libell againſt the Parliament and the Lord Generall, for which he ſhall be tryed before a councell of war which is to be called by his Excellency. The Houſe of Commons have likewiſe ordered that the Company of Stationers ſhall attend the Committee of Examinations, and to give account by what neglect ſuch unruly pamphlets doe come abroad to the great prejudice of Church and State.

There is a Report that walketh about the city with ſome confidence, which informes that there are ſome Lords impriſoned in *Oxford*, the Earle of *Lindſey*, the Earle of *Newport*, the Lord *Peircy*, the Lord of *Andover*, and the Earl of *Suſſex*, with ſome others, the Reaſon is (as ſome relate) for intending to bring the Prince from *Oxford* to the Parliament, which deſigne (tis ſaid) they would have carried on by ſtealth and policy, thinking ſo great a preſence would have rendred their returne more welcome to the Parliament. There be others that affirme that the cauſe of their importance is, for being guilty of holding correſpondence with our Garriſon at *Abington*, and giving intelligence to our men of Prince *Ruperts* deſigne, againſt them at *Abington*, and where our Horſe incountered them not far from *Farringdon*, which is ſome ſixe miles beyond it. But both the occaſion of the impriſonment of theſe Lords, as the impriſonment it ſelfe is now confirmed, as time will ſuddenly make more manifeſt.

The two Houſes of Parliament have now fully concluded the great buſineſſe of Treaty, and Sir *Peter Killigrew* is gone towards *Oxford*, with a Meſſage from both the Houſes to his Majeſtie, with the names of ſuch perſons of both the Houſes, as are to treate at *Vxbridge*, and alſo of the *Scots* Commiſsioners: Vpon his returne he is to bring back a liſt of the Kings Commiſsioners, and their attendants. You have already been informed with the names of Commiſsioners both for the Houſe of Peeres and the Houſe of Commons. The names of the *Scots* Commiſsioners are,

The Marqueſſe of Argyle.
The Lord Louthian.
The Lord Maitland.
Sir Charles Erskin.
Maſter Kenaday.
Maſter Hinderſon.
Maſter Berſley.

It is yet uncertaine, whether the Marqueſſe of *Argyle* can come up, or no, the King is to ſend a proportionable number to thoſe who ſhall be ſent

to

to treate. The two Miniſtere that are to attend the Commiſsioners of the Houſe of Commons are Maſter *Vines* and Maſter *Marſhall*.

The ſiege continues ſtill before *Greenhaugh* Caſtle, and the beſiegers thereof are preparing two Mines to blow it up, which will be ſpeedily finiſhed.

We underſtand that *Bolton* Caſtle is in faire poſsibiliy to be reduced to the obedience of the Parliament, it was delivered firſt into the enemies hands, by the treachery of the Governour thereof, moſt of the Yorkeſhire Horſe and Foot lye before *Pontefract* and *Sandall*.

By Letters from *Cheſhire* we have received advertiſement, that Sir *Thomas Middleton* hath raiſed his ſiege from *Chirk* Caſtle, and is preparing to meet with Sir *Charles Gerrard*, who is on his March from *Worceſter* towards *Mountgomery*, ſome *Cheſhire* Horſe are already gone to joine with Sir *Thomas Middleton*.

We underſtand likewiſe that Sir *William Brereton* is gone into *Lancaſhire*, to get ſome of their forces to aſsiſt Sir *Thomas Middleton*, who lately loſt one Major, one Lievtenant, forty common Souldiers, and thirty Horſe, by the careleſneſſe or treachery of one of his Captaines, who was ſurprized by ſome men of Sir *John Byrons*, for which the Captain is to be tried by a Counceil of War.

There hath bin a report, that the Garriſon of *Carlile* hath bin ſtormed by the *Engliſh* forces, and the forces of our Brethren the *Scots*, but this report is ſo far from truth, that we are by good intelligence, now aſſured the contrary, and that there is but little war there, or fighting, unleſſe it be with quarts of Sacke.

The Forraigne Newes by the *Germaine* Letters tells us, that *Gallas* is ſtill incloſed in the little Towne of *Magdeburg*, and that the onely proviſion he wants there is ſalt, having other neceſſaries, ſufficient. That *Torſtenſon* having left a party to block up *Magdeburg*, is gon with the reſidue of his Army into the land of *Foyton*, which lyeth upon the confines of *Bohemia*.

The letters from *Hamburg* ſay, that the *Swedes* have given the *Danes* a great defeat in *Jutland*, which will much forward their conqueſt of that Countrey.

By letters from *Derby* dated *June*. 9. we are certified, that Captaine *Barton* hath made an expedition from thence *June*. 6. to the Garriſon of the Enimy at *Tetbury*, where he ſlew foure of the Cavaliers, tooke twenty eight other of them priſoners, and carried them to *Derby*, without any

losse, which will greatly weaken the Garrison of the Cavaliers in *Tithury* Castle. Neither is the successe of the Parliamaments forces onely confined to that place.

For since the Garrison at *Taunton* Castle are freed from their besiegers, they have made an expedition as far as *Tevirton* in *Devonshire*, where they amongst others tooke *Cullum* the high Shiriffe of that County, and ten other Commissioners, that were sitting there to raise forces against the Parliament.

This weeks the only news from *York*, and *Hull* is, that the most eminent action in that County now is against *Pontefract* Castle, which the besiegers ply well with weighty bullets out of great Ordnance, so that it is sorely battered, but we heare not yet of any certaine termes of yeelding.

We heare the *Irish* Rebells, and Anti-covenanters in *Scotland*, are beaten from the Hills and mountaines where they sheltred themselves and are driven into lower and straight places where they may be better dealed with, so that a little more time may give us good tidings that they are utterly cut off and rooted out.

The names of the Lords elected by the King to treat with the Parliaments Commissioners, are as (we are informed) the Duke of *Richmond*, the Earles of *Bath*, *Southampton*, and *Dorset*,

We are informed also that the *Cornish* men begin to turne faces about, and to bethinke themselves of the miserie, will fall upon them if they comply any longer with *Grenvile*, who hath well neere exhausted that County of men and inhabitants, and therefore it is credibly reported the Lord *Mohun*, and high Sheriffe of *Cornwall* are raising of forces to oppose *Grenviles* raising of more souldiers amongst them, for they have found by sad experience, that their men are exposed always to the most dangerous services, and by consequence destined to the slaughter. A little more time will tell the truth of this information.

We heare the Army of our brethren the *Scots* at *Newcastle* is to advance southward, as soone as the the season and the weather will permit them to march, who if this treaty now (begiuing to be on foot takes) no good effect, they may perhaps procure another treaty, that will prevaile when they shall come more neer the King.

The House of Commons have proceeded in the setling of the Church government, and they have voted that a presbiteriall government is according to the tenour of the sacred scripture, and that many Congregations may be contained under one Presbiteriall government. In prosecution of this vote they have considered what officers are to be in the Church,

and

and they have concluded that Doctors, Pastors, Teachers, Deacons, and Elders shall be the officers of the Church.

The Commons have also taken great paines in setting forth the fleete for the better defence of the Kingdome, and the number of ships and Mariners are resolved on, and the yearly charge for the winter and summer guarding of the seas will amount unto a hundred thousand pound, neither have they onely taken into their consideration the Affaies at sea but some present supplies for service on land, and therefore Sir *William Waller* and Sir *Arthur Hazelrigge* are designed to march downe into the west with six thousand horse and foot, and (although they are members of the house of Commons) they are to continue in their military imployment, and to take all the advantages against the enimy, until a course be resolved on by the Parliament for the setling of the Affaires of their Armies. In the meane time, the Committee of both Kingdomes are to take care for the more speedy sending of these forces away, and eleven hundred Dragoones, are designed to follow after them.

Whiles these preparations are for the West, and to reduce those distressed and distracted Counties to the obedience of the Parliament, we heare of a great victory obtained by Maior Generall *Laugharne*, in *Pembrokeshire* against the remainder of *Gerrards* forces, where we are informed, the vigilant Commander taking advantage of *Gerrards* absence, who was then making havock in the Counties of *Worcester* and *Northampton*, he advanced with a considerable body of Horse and Foot, towards the Enemy, who were resolved to receive him, but Maior *Laugharne*, who is second to none in *Wales*, in the feats of war, did follow the first charge he gave the enemy, with such successe and valour, that the enemy, amazed at the resolution of our men, and not able to oppose them, did begin, by little and little, to give ground, which our Maior Generall observing, made a new and strong impression upon the enemy, who did what they could to defend themselves, being unwilling to flye, this doubled the courage of our men, who by a new charge quite shooke their maine body, and forced them, first into a route, and afterwards into an absolute flight, many of them fled, leaving their Armes behind them, many of them being dead, were found with their bodies and their Armes together, whose soules had onely the liberty to flye away. There were taken and slaine in this service, about nine hundred of the enemy, amongst which many of them were principall Commanders, there were great quantity of Armes and Ammunition taken, so that Colonell *Gerrard* will take now but little care, to return any more to *Pembrokeshire*, and the Parliament are taking all care to send some parties after him,

where

where he is now on plundering, to hinder him from expecting any supplies from *Oxford*.

From *Beiſton* Caſtle, we expect every day, to receive intelligence, that it is ſurrendred unto the Parliament. It was to be ſtormed by our forces on the laſt Tuesday, being *Ian.* 14. in ſeverall places, and there were ſcaling Ladders, and other inſtruments and Engines of War, for that purpoſe, prepared accordingly: We are advertiſed that Colonell *Greene*, the Governour of that Caſtle, iſſuing forth upon our men, did ſurprize about twenty of them, in an out place, not far from the Caſtle, who demanding Quarter, could have none granted to them, but this inhumane Governour, (in whose mercy they were) calling for fire, did conſume the houſe unto the ground, and the men to aſhes, and returning againe to his government of *Beiſton* Caſtle, he boaſted to his Lievtenant, what he had done, who told him, it was barbarouſly performed of him, and that it was the part of a *Turke*, and not of a Chriſtian, ſo to doe. At this the Governour, who before had burned the Houſe, and the poore men in it with fire, did begin now to ſet himſelf on fire with cholier, and returned many opprobious words to the Lievtenant who not enduring his paſſion, or his cruelty, did ſuddenly give fire to his Piſtoll, and ſhot him dead upon the place. The death of this cruell man may be ſome meanes, that the Caſtle may be ſurrendred to our forces with great ſpeed.

This preſent Munday *Ian.* 20. The Houſe ſate concerning the buſineſſe of the Earle of *Manchester* at *Dunnington* Caſtle, concerning which, I am ſorry that I cannot ſatisfie your expectation, for indeed it is not yet to be communicated, and every Member of the Houſe, is by order, to ſuſpend his opinion, untill a further debate, which will be on Munday following.

There is a report that ſome French Ships have been diſcovered upon the Coaſt of *Suſſex*, who indeavour to land at *Rye*, and this hath given ſuch an Alarum to the Counties of *Kent* and *Suſſex*, that two thouſand Horſe, and three thouſand Foot, are up in Armes to guard the Coaſt.

The report is, that Sir *Peter Killigrew* is returned from *Oxford*, but upon diligent inquiry, I have found it contrary. This is very certaine, that a Trumpeter, this evening, is come to my Lord Generall, from his Maieſty, whoſe Meſſage, (it being not yet to be knowne) we muſt crave your pardon to refer it to the next intelligence.

FINIS.

14

A Full and Satisfactorie ANSVVERE To The ARCH-BISHOP Of CANTERBVRIES Speeh,

Or,

Funerall Sermon Preached by himselfe on the Tower-Hill, on *Friday* the tenth. of *Ianuary*, 1645.

Upon *Hebr.* 12. 1, 2.

At which time he was there and then Beheaded.

Wherein

Is a full and plenary Discourse to satisfie all those who have been startled with his Suttle and Jesuiticall Falacies, and evasions in the said Speech.

And other passages and observations of great consequence, to satisfie the expectation of the Kingdome therein.

ISAY. 14. 16.

They that see thee, shall narrowly looke upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake Kingdomes.

Jan: 22. LONDON: Printed by JANE COE. 1644



A full and satisfactory Answer to the *Arch-Bishop* of Canterburies Speech, Or, Funerall Sermon.

Good people,

YOu will pardon my old Memorie, and upon so sad occasions as I am come to this place, to make use of my Papers, I dare not trust my selfe otherwise.

Answ. *The Arch-bishop here you se made a repetition of a lesson hee had writ out by heart (whether by the advise of his Counsell, or whether he had it from Oxford; or did stu-it himself it matters not) he spake it not you see out of Conscience, which was the cause why he dirst not trust his decriped memorie;*

leſt his conſcience ſhould flye in his face, and put him out of his leſſon.

Good people,

This is a very uncomfortable place to preach in, and yet I ſhall begin with a Text of Scripture, in the twelfth of the Hebrewes,

Hebrewes. 12.1,2.

Let us runne with patience that race that is ſet before us, looking unto Jeſus the author and finiſher of our faith, who for the joy that was ſet before him, endured the Croſſe, deſpiſing the ſhame, and is ſet downe at the right hand of the Throne of God.

Anſw. *Hee ſaw how uncomfortable a thing it was to bee brought to publike ſhame; in reſpect of himſelfe, but was nothing at all touched in Conſcience; for that Cruell Tyranny where by hee inſulted over others to bring them to publique ſhame before, he ſpeakes not hing, nor was at all humbled for that. And yet ſpeakes of a place of Scripture you ſee, that no Text in all the whole Bible (had hee had grace) could have come neerer to his conſciance, for perſecuting, imprſoning, whipping, pillering, and drawing the blood of the ſaintsof God, in that Tyrannicall manner whiche he hath done.*

I have

I have been long in my race, and how I have looked unto Jeſus the Author and finiſher of my Faith, is beſt known to him: I am now come to the end of my race, and here I finde the Croſſe, A death of ſhame, but the ſhame muſt be deſpiſed, or there is no coming to the right hand of God; Jeſus deſpiſed the ſhame for me, and God forbid but I ſhould deſpiſe the ſhame for him.

Anſw. *He lived to an olde Age; and enjoyed many great bleſſings, had hee had grace to uſe them to Gods glory) but you ſee hee doth not in all his ſpeech ſo much as once praiſe God for the ſame: But rather ſtand upon his juſtification by Workes as you ſhall ſee by and by: Why he calls Ieſus to witneſſe here; and then goes on to apply his Text to himſelfe; even to his very death, to Iuſtification by workes: Even triumphing over that ſhamefull death, in all which he ſpeakes nothing of beleeving but all of doing.*

I am going apace, as you ſee, towards the Red-ſea, and my feet are upon the very brinks of it, an Argument, I hope, that God is bringing me to the Land of Promiſe, for that was the way by which of old he led his people; But before they came to the Sea, he inſtituted a Paſſeover for them, a Lamb it was, but it was to bee eaten with very ſower herbs, as in the Twelfth of *Exodus.*

Anſw. *He was then indeed as neer the Red Sea as* Pharaoh *was when his Horſes drew him into the deluge, as hee was purſuing the people of God, and in Iuſtice cut*

off, whilst he pursued them by bloody persecution. No doubt but many of those Saints, that died under his Martyrdome are in the Land of promise: And though for himself he labours to make us beleeve him to be a Lambe, yet was he chiefe amongst the first borne of the Egyptians, that so Cruelly insulted over the people of God, which was to be smitten before the people of God could expect to be delivered.

I shall obey, and labour to digest the sower herbs, as well as the Lamb, and I shall remembr that it is the Lords Passeover; I shall not thinke of the herbs, nor be angry with the hands that gathered them, but look up onely to him who instituted the one, and governeth the other: For men can have no more power over me, then that which is given them from above.

Answ. *Now he comes to Workes of superarogation to make himselfe not one Lambe, but a Lambe unspotted, and the putting of him to death a Passeover, nay a Passeover of Gods institution.*

I am not in love with this passage through the red Sea, for I have the weakneſse and infirmitie of flesh and blood in me, and I have prayed as my Saviour taught me, and exampled me, *Vt transiret Calix ista.*

That this Cup of red Wine might passe away from me, but since it is not that my wil may, his will be done; and I shall most willingly drinke of this Cup as deep as he pleases, and enter into this Sea, I and passe thorugh it, in the way he shall be pleased to leade me.

Answ.

Anſw. *Hee would make himſelf a Lambe as Chriſt was, expreſſing himſelfe in Chriſts very words, you ſee ſo proudly, and loftily did he carry himſelf in all his actions at his death, as if he was ſo pure a Lambe, that he would bid defiance to Heaven: To charge him with any ſpot, or blemiſh.*

And yet (Good people) it would be remembred, That when the Servants of God, old *Iſrael*, were in this boyſtrous Sea, and *Aron* with them, the Egiptians which perſecuted them, and did in a maner drive them into the Sea, were drowned in the ſame waters, while they werein purſuit of them: I know my God whom I ſerve, is as able to deliver me from this Sea of Blood, as he was to deliver the three Children from the furnace, *Daniel* 3.

Anſw. *His ſpeech is the phraſe of a Potentate; (ſtill, Good peple:) The language which Princes uſe when they ſpeake to their people; ſcorning to call us us brethren, who had ſo much honour from the Pope, like the Beaſt which muſt be lifted up above his brethren. Yet I wonder what ſhould make him dreame of a deliverance, whether he looked for a Pardon or a Repreeve, from the KING: or whether he thought the parliament did but jeſt with him, to try what he would do, or that hee hopod for an inſurrection about him, or what it ſhould be, I am altogether Ignorant. Surely, in that condition hee was now in, it had been more conſonant to a gratious ſpirit, to humble himſelf before God, ſeeing how he was overwhelmed with thoſe waues; into which he had driven the people of God, and in which himſelfe was now ſo neer drowning.*

And

And I moſt humbly thank my Saviour for it, my reſolution is now, as theirs was then; their Reſolution was, They would not worſhip the Image which the KING had ſet up; nor ſhall I the Imagination which the PEOPLE are ſetting up, nor will I forſake the Temple, and the Truth of GOD, to follow the bleating of *Ieroboams* Calves in *Dan* and in *Bethel*.

Anſw. *He ſtill goes on, as if there had been ſome hopes of his deliverance, and ſet downe you ſee his reſolutions, if he ſhould have lived, and that full of pride, that hee would never ſubmit to the Parliaments, and their Lawes, which he ſets in oppoſition to the Temple and truth of God: Nay hee is ſo farre from Charity, that hee ſeemes to invite the people to mutinie.*

And I pray God bleſſe all this People, and open their eyes, that they may ſee the right way; for if it fall out that the blinde leade the blinde, doubtleſſe they will both into the ditch.

Anſw. *Are not theſe wicked Tares for a dying Man to ſowe between the Parliament and the People.*

For my ſelfe, I am, (and I acknoledge it in all humillity) a moſt greivous ſinner many wayes, by thought word and deed, and therfore I cannot doubt but that God hath mercy in ſtore for me a poore penitent, as well as other ſinnes;

Then

Anſw. *This ſpeech hath ſomething like grace in it, when it is ſpoken from a ſincere Conſcience; but whether this was onely a complement with God, or to blind many, or how cordiall it was ſpoken none can judge; and therefore I ſhall leave that to come to theſe particulars which follow, in which we ſhall better underſtand this.*

I have, upon this ſad occaſion, ranſack'd every corner of my heart, and yet I thanke God, I have not found any of my ſins that are there, any ſins now deſerving death by any known Law of this Kingdom.

Anſw. *Had he ranſack'd every corner of his heart as hee here ſaith he did, and dealt ingeniouſly with us: and layd the poore fellowes blood (that he cauſed to be hanged, drawne and quartered to fulfill his humour) cloſe to his Conſcience; that (had there bene nothing elſe) would have given him the lye in this particular. But that is but one thing, there were many crimes proved againſt him; as to give the King a wrong oath at his Coronation, to keepe that Plot ſo private, which he knew of when an Indian nut had bin prepared to be given to the King with poyſon; his labouring to ſubvert the fundamentall Lawes of the Land; his correſpondency with the Pope, and knowne Ieſuits, Prieſts and Papiſts in England, which is treaſon by Law; his cauſing of new Canons to be made againſt law and mens houſes to be pulled downe over their heads to pleaſe his humour; his cauſing of ſeverall Parliaments to be broaken up, &c. Why ſhould a dying man this diſſemble at his death; But then he daubs up the matter and ſaith:*

And yet thereby I charge nothing upon my Iudges (I humbly beſeech you I may rightly be underſtood.) I charge

 nothing

nothing in the leaſt degree upon my Iudges) for they are to proceed by proof, by valuable Witneſſes, and in that way I or any Innocent in the world may juſtly be condemned: And I thank God, though the weight of the Sentence lye very heavie upon me, yet I am as quiet within, as (I thank Chriſt for it) I ever was in my life:

Anſ. *The Witneſſes are hundreds of honeſt godly men that came againſt him, ſome of them are honourable Members in Parliament, ſome of them reverend Diuines, ſome Gentlemen, and other godly honeſt Chriſtians, and of as good repute as any amongſt thoſe where they liue, that came to witneſſe againſt him from all parts of the Kingdome.*

And though I am not onely the firſt Archbiſhop, but the firſt man that ever dyed in this way, yet ſome of my Predeceſſours have gone this way, though not by this meanes: for *Elfegus* was hurried away and loſt his head by the *Danes*; and *Simon Sudbury* in the fury of *Wat Tyler* and his fellowes: And long before theſe Saint *Iohn Baptiſt* had his head danced off by a lewd woman; and Saint *Cyprian* Archbiſhop of Carthage ſubmitted his head to a perſecuting Sword.

Anſ. *The Archbiſhop here you ſee lookes upon* Iohn Baptiſt *as his Predeceſſor, but the Archbiſhops caſe was rather like that of* Thomas a Becket, *or Cardinall* Woolſey's, *or Biſhop* Bonners, *but his ſtomack will not downe, he cannot bow, no bee talkes of greatneſſe, and his comfort is that he goes the way of great men. But nothing in all his ſpeech can be more obſervable then this that here he bringes in; not onely* Cy-

prian

prian a moderate Popish Father, but Elsegus a most pernicious Popish Priest of the Danes, and with him also Symon Sudbury another as notable a Jesuited Prelate, in King Richard the seconds dayes, and these are the men from whose example (he saith) to his great comfort he is taught patience.

Many examples great and good, and they teach me patience, for I hope my cause in Heaven will looke of another dye then the colour that is put upon it here upon earth; and some comfort it is to me, not onely that I goe the way of those great men in their severall Generations:

Ans. *Indeed it was a great favour to grant him leave to dye such a honourable death? But this you see is not all, for hee lookes upon his death as meritorious; and that so the very act will appeare in heaven, is his hope.*

But also that my charge (if I may not be partiall) looks somewhat like that against Saint *Paul* in the 25. of the *Acts*, for hee was accused for the Law and the Temple, that is the Law and Religion; and like that of Saint *Stephen* in the 6. of the *Acts*, for breaking the Ordinances which *Moses* gave us, which Ordinances were Law and Religion: but you'l say, doe I then compare my selfe with the integrity of Saint *Paul*, and Saint *Steven*?

Answ. *Yes, and here he shewed a great deale of Arrogancie in it too, his cause and theirs being quite contrary. Yet he saith:*

No, God forbid, farre be it from me; I onely raise a comfort to my selfe, that these great Saints and servants

of God were thus layd up in their severall times; And it is very memorable that Saint *Paul*, who was one of them, and a great one, that helped on the accusation against Saint *Steven*, fell afterwards into the selfe-same accusation himselfe, yet both of them great Saints and servants of God.

Answ. *This seemes verily to rise from the pride of his heart, and we may all see how justly God hath requited him for the evill he hath done to these Kingdomes, which he was too proud to apply to himselfe in that particular concerning* Pauls *fall who before helped forward the accusation against* Stephen: *seeing he was the man that helped forward the accusation against the* Scots *to cause them to be proclaimed Traytors, and* Bendfield *to be hanged, drawne and quartered as a Traytor, it was just with God to cause him to dye under the condemnation of a Traytor, though hee was too lofty to stoope downe before the throne of Gods justice, and lay it home to his Conscience.*

I but perhaps a great clamour there is, that I would have brought in Popery, I shall answer that more fully by and by, in the meane time, you know what the Pharisees said against Christ himself, in the eleventh of *Iohn*; *If we let him alone, all men will beleeve on him*, Et veniunt Romani, *and the Romans will come and take away both our place and the Nation.* Here was a causelesse cry against Christ that the Romans would come, and see how just the Iudgement of God was, they crucified Christ for feare least the Romans should come, and his death was that that brought in the Romans upon them, God punishing

niſhing them with that which they moſt feared: and I prey God this clamour of *veniunt Romani*, (of which I have given to my knowledge no juſt cauſe) helpe not to bring him in; for the Pope never had ſuch a Harveſt in *England* ſince the Reformation, as he hath now upon the Sects and diviſions that are amongſt us; in the meane time, *by honour and diſhonour, by good report and evill report, as a deceiver and yet true*, am I now paſſing out of this world.

Anſw. *To paſſe by this caution (for indeed we may already ſay* veniunt Romani, *and indeed the Pope never had ſuch an Harveſt in* England; *but who may we thanke for this, did not the Archbiſhop act his part in this, yea verily, and both countenanced, and encouraged the Queene, and told her that with a good Conſcience ſhee might goe on according to thoſe Principles, which occationed all this, which gave opportunity to ſuch Armyes of Papiſts in the three Kingdomes;) but let us ſee what it is, hee ſaith further of this in the inſuing diſcourſe, firſt taking a view of that hee ſaith concerning the King.*

Some particulars alſo I thinke not amiſſe to ſpeake of: and firſt this I ſhall be bold to ſpeake of the King, our gracious Soveraigne, He hath been much traduced by ſome for labouring to bring in Popery, but upon my Conſcience (of which I am now going to give God a preſent account) I know him to be as free from this Charge I thinke as any man living, and I hold him to be as ſound a Proteſtant, according to the Religion by Law eſtabliſhed as any man in this Kingdome, and that He will

 venter

venter His Life as farre and as freely for it ; and I thinke I doe or ſhould know both His affection to Religion, and His grounds upon which that affection is built, as fully as any man in England.

Anſ. *It is rather conceived that by the labours, and endeavours of the Queene, and the Ieſuits, and Prieſts, and Fryers, that by the Archbiſhops means have been ſuffered at Court, the King hath been brought to doe what he doth. And till now the Archbiſhop never once talkes of Conſcience and now he ſpeakes his Conſcience, you ſee what it is that he ſaith, I know him, I thinke him ; I hold him to bee a Proteſtant, and I thinke I know his affection, and the grounds upon which upon which that affection is built ; Is this an expreſſion for ſuch a man as he, that is an Arch-Biſhop to bring his Conſcience too, that gives no ſatisfaction at all, he had been better to have ſaid nothing at all of him. But let us ſee what he ſaith of the City of* London, *for that is the next particular he ſpeaks of.*

The ſecond particular is concerning this great and populous City, which God bleſſe ; here hath been of late a faſhion taken up to gather hands, and then go to the Honourable and great Court of the Kingdome, the Parliament, and clamour for Iuſtice, as if that great and wiſe Court, (before whom the cauſes come which are unknown to the many ;) could not, or would not doe Iuſtice, but at their call and appoyntment ; a way which may endanger many an innocent man, and pluck innocent bloud upon their owne heads, and perhaps upon this City alſo, which God forbid : and this hath beene lately practiz'd

practiz'd against my selfe, God forgive the setters of this, with all my heart I begge it, but many well-meaning people are caught by it: In Saint *Stephens* case, when nothing else would serve, they stirred up the people against him, *Acts* 6. and *Herod* went just the selfe-same way, for when he had kill'd Saint *James*, he would not venture upon Saint *Peter* too, till he saw how the people tooke it, and were pleased with it, in the 12 of the *Acts*. But take heed of having your hands full of bloud, in the first of *Isai.* for there is a time best known to himselfe.

Ans. *Here you see he seemes to looke back to the Earle of* Strafford; *whom he compares to* Stephen, *and seemes to charge the Parliament that the City romming with Petitions against him, to them, and finding that* Straffords *death pleased the people, therefore they put him to death also: and from thence charges the City with bloud, wherein he now flies quite from what he said before, and most enviously, goes about to do what he can to blemish the Parliament, and the City of* London; *when he said before that he charged nothing upon his Judges; but whereas he speakes as if the way that hath been taken with him, may endanger an innocent man, it is notoriously knowne that in this he lyes against his own Conscience, well knowing, that never any Subject in* England, *had a fayrer tryall, and more liberty and priviledge, and favour all along than he, the like was never shown to any man in his case, if he could have defended himselfe, and that his Counsell knew right well.*

When God among other sinnes makes inquisition for bloud; and when inquisition is on foot, the Psalmist tells

tells us, *Pſalme 9.* that God remembers, that is not all, *tha God remembers and forgets not* (ſaith the Prophet) *the complaint of the poore*; and he tells yon what poore they are in the ninth verſe, the poore whoſe bloud is ſhed by ſuch kind of meanes: Take heed of this. *It is a fearfull thing* (at any time) *to fall into the hands of the living God*, in the 12. of the *Hebrewes*: but it is fearefull indeed, and then eſpecially, when he is making his Inquiſition for bloud, and therefore with my Prayers to avert the Propheſie from the City, let mee deſire that this City would remember the Propheſie that is expreſſed, *Ieremiah* 26. 15.

Anſ. *He ſhould have taken this into ſerious Conſideration when he peſecuted the poore ſaints of God from place to place, never ſuffering them to be at quiet but going a thirſting for their bloud from day to day, for whereas he talks of Inquiſition for bloud. I am ſure by his meanes the high Commiſſion was little inferior to the Spaniſh Inquiſition for bloud, and now as if he had had ſome Divine Revelation from Heaven, he r angles upon the City, and bids us remember it; as it is in* Ieremiah 26. 15. *But to come to his third particular.*

The third particular, is this poore Church of England, that hath flouriſhed and been a ſhelter to other neighbouring Churches, when ſtormes have driven upon them; but alaſſe, now it is in a ſtorme it ſelfe, and God knowes whether, or how it ſhall get out; and which is worſe then a ſtorme from without, it is become like an Oake cleft to ſhivers with wedges made out of its owne body, and that in every cleft, prophaneſſe and irreligion is creeping

ping in apace; while as *Prosper* saith, Men that introduce prophanesse are cloaked with a name of Imaginary religion; for we have in a manner almost lost the substance, and dwell much, nay too much a great deale in Opinion, and that Church which all the Iesuitical machinations in these parts of Christendome could not ruine, is now fallen into a great deale of danger by her owne.

Answ. We may say so too with sad hearts, but from whence came these stormes; wee may all know the Prelates, and the Prelaticall Clergy, raised thereby contribution-mony, to invite the King to warre against his owne Subjects; at which time the Arch Bishop was very active: and none did presse it forward more then he. These, and the Iesuites and Papists amongst us, are those wedges that are driven into the body of this Kingdome, to rent and teare it to pieces. It was horrible impiety that they dayly committed, and still doe commit, and suffer to bee committed; and sowed pillowes under the Elbowes of of those that live in such prophanenesse: and yet these men like the Arch-Bishop, will call themselves Protestants. But I pray God to blesse the Parliament in their setling of this great Reformation, who labour to cast off all that Imaginary Religion, which the Prelates imposed upon us: and so setled the Church, according to that rule which is written in the word of God. But in the last place, see what he saith of himselfe.

The last particular (for I am not willing to be tedious I shall hasten to goe out of this miserable world) is my selfe, and I beseech you, observe me, I was borne and

 baptized

baptized in the bosome of the Church of *England*, as it stands yet established by Law, in that profession I have ever since lived, and in that profession of the Protestant Religion here established I come now to die, this is no time to dissemble with God, least of all in matter of Religion, and therefore I desire it may be remembred, I have alwayes lived in the Protestant Religion established in *England*, and in that I come to die, What Clamors and Slanders I have endured for labouring to keepe an Uuiformitie in the externall service of God according to the Doctrine and Discipline of this Church all men knowes, and I have abundantly felt.

Answ. The Arch-Bishop hath been alwayes very laborious to cause the memory of him to remaine, and, without all doubt, that moved him to write the day of his own life; and many other things: as particuler this last speech of his, which for that purpose he gave a Copy to Doctor *Sterne*, but to take a view of this expression of his, where he professeth himselfe a Protestant of the Church of England: but what is it to say so, hee is not charged for, being a Papist himselfe, but for labouring to bring in Popery. It may be the Pope came not high enough, and (as some say) would have sent another Cardinall from Rome to have overtopt him, and so he kept off for the present; only held a Correspondencie with his freinds here: and so would have both Religions for the present to remaine. And in this, he rather appeared an Atheist indeed; for he was like a Cumelian of divers colours, sometimes punishing the poore Sect of Romish Preists, but the fat ones he protected; and cherished such as Father *Leader*, superioue

ſuperiour of the Benedicts, Maſter *Flanders*, and Maſter *Price*, and Maſter *Gaſcoygne*, &c. and the whole order of the Ieſuites: and feaſted, and adored the great ones, ſuch as Sir *Cellam Digby* and others: and becauſe hee could not be Pope of Rome, intended to bee a Cardinall in theſe Kingdomes: as a Popiſh Preiſt (Father *Browne* by name) confeſſed, and was put upon the bringing in of Altars, Tapers, and other ſuperſtitions into the Church by Father *Leader*, when he came into England; and by the advice of the Court Papiſts to bee cruell in the high Commiſſion againſt godly people under the name of Puritans: and Separatiſts, &c. And the like hee uſed, in his verdict at Lambath. In all which, the truth of it is, that I think he had his Religion to chooſe; but concerning the Treaſon hee is charged with, he ſaith thus.

Now at laſt I am accuſed of high Treaſon in Parl. a crime which my ſoule ever abhorred, this Treaſon was charged upon me to conſiſt of two parts: an endeavour to ſubvert the Law of the Realme, and a like endeavour to overthrow the true Proteſtant Relgion eſtabliſhed by thoſe Laws. Beſids my anſwers which I gave to the ſeveral charges, I proteſted my inocency in both Houſes, It was ſaid Priſoners Proteſtations at the Barre muſt not be taken *de ipſo*; I can bring no witneſſe of my heart, and the intentions thereof, therfore I muſt come to my Proteſtation, not at the Barr, but to my Proteſtation at this houre and inſtant of my death, in which (as I ſaid before) I hope all men will be ſuch charitable Chriſtians as not to thinke I would lie and diſſemble my Religion, I doe therfore here, with that caution that I delivered before, without

all prejudice in the world to my Iudges, that are to proceed *secundum allegata & probata*, and so to be understood, I die in the presence of Almightie God and all his holy and blessed Angels, and I take it now on my death, That I never endeavoured the subvertion of the Lawes of the Realme, nor never any change of the Protestant Religion into Popish superstition: and I desire you all to remember this protest of mine, for my innocency in these and from all manner of Treasons what soever.

Answ. You see, the Arch-Bishop he shamefully denies to be guilty of the Treason proved against him, first in particular, and secondly in generall. All which, as hath beene shewed already, was fully proved against him. But that he calls God, and the holy Angels to witnesse, and take it upon his death, that hee never indeavoured to subvert the lawes of the Realme, nor never any change of the Protestant Religion into Popish superstitions; this is most desperate of all the rest. For (as you shall see by and by) hee in part confesseth himselfe guilty of the one, in endeavouring to subvert the Parliament, the very fountaine of the Lawes of the Realme. And for the other, if he had never any intent to change the Protestant Religion into popish superstition, why did hee so many things for the popes Agents against the protestants here, to get into the popes and the Queens favour, as hath been said already; why did hee at the instigation of the Iesuites use the godly protestant Ministers, with such rigour; and why did he impose a Common-prayer book (that came from Rome upon the Scots) and why did hee counsell the King to put out a book for sports on the Lords day. And the like evident demonstrations

tions of his indeavours to bring in popery. But to come to his conclusion.

I have bin accused likewise as an enemy to Parliaments no, God forbid, I understood them, and the benefits that comes by them, a great deale too well to be so, but I did indeed dislike some misgovernments (as I conceived) of some few one or two parliaments; and I did conceive humbly that I might Ihave reason for it, for *corruptio optimi est pessima*: There is no coruption in the world so bad as that which is of the best thing in it selfe, for the better the thing is in nature, the worse it is corrupted; and this being the highest and greatest Court, over which no other can have any Jurisdiction in the Kingdome, if by any way a misgovernment, which God forbid, should any wayes fall upon it; the Subjects of this Kingdome are left without all manner of remedy, and therefore God preserve them, and blesse them, and direct them, that there may bee no mis-conceit, much lesse mis-government amongst them. I will not inlarge my selfe any further, I have done, I forgive all the world, all and every of those bitter enemies, or others whatsoever they have been, which have any wayes prosecuted me in this kind, and I humbly desire to be forgiven first of God, and then of every man, whether I have offended him or no, if hee doe but conceive that I have; Lord, doe thou forgive me, and I beg forgiveneſse of him, and so I heartily desire you to joyn with me in prayer.

Answ. See what jugling here is, wherein almost in every line he contradicts himselfe.

First, he denies that he hath been an enemie to Parliaments, (No, God Forbid) and yet in the next line but one he confesseth that he misliked one or two Parliaments: and conceives he saies that he might have reason for it.

The second, he doth acknowledge it to be the highest, and greatest Court, and yet by and by calls it Misse-Governement.

Thirdly, he saith that none can have Iurisdiction over the parliament, and yet doth himselfe presume to dislike thereof.

Fourthly, He pleads for his owne Innocencie, and hath presumed to traduce the King to breake up former parliaments: and yet should parliaments bee hindred by misgovernment (*which must be by force, or by tretchery of their enemies*) He confesseth that we should there be blest with all manner of Remedie. And hath thus made a Confused distracted Conclusion; he standing still upon his owne righteous dealings, his forgiving of all men, and desires all to forgive him, in which he is so plausible, that he desires, even to those who do but conceive that hee hath wronged them: And praies to God to forgive him, and so after his prayer execution was done upon him.

In all which there is you see nothing of faith or assurance, but all of Workes and Merits, and Superarogation as you have seene at large.

Onely thus much I would not be miſtaken, That wee are not to judge of any mans finall eſtate, his laſt prayer was (Lord Receive my ſoule) And as to the theefe on the Croſſe, ſo to him or any veſſell of mercy, God can come and receive them at the very laſt houre if he pleaſeth.



FINIS.

IEHOSADAHS 15

IUSTICE
AGAINST MATTAN,
BAALS PRIEST:
OR
THE COVENANTERS
JUSTICE AGAINST IDOLATERS.

A SERMON PREACHT
upon occasion of a SPEECH,
utter'd upon Tower-Hill.

Wherein you may finde his likeneſſe to *Mattan* rather then to Chriſt.
His place in *John* 11. 48. charg'd upon himſelf.
The weakneſſe of the choice of his Text.
How great cauſe wee have to give thanks.

By *J. H.* Miniſter of the Goſpel.

JUDGES 5. 31.

So let all thine enemies periſh, O Lord; but let them that love him be as the Sunne when he goeth forth in his might: And the Land had reſt fortie years.

LONDON;
Printed by *M. Simmons* for *Henry Overton*, and are to be ſold at his Shop in *Popes*-head-Alley. 1645. 1644

TO THE RIGHT WORSHIPFULL SERJEANT *WILD*;

J. H. wiſheth grace and peace in CHRIST JESUS.

WORTHY PATRIOT,



THe life we live we live in God, happy is the improvement of that life that is lift up to him, and to his wayes. It is a glory (above the crowne) of the worthy Kings of Judah, that they prepared their hearts to ſeek the Lord. *What's the life of man without comfort? And what greater comfort doth man enjoy in life, but his communion with God? The life of the beſt is but a pilgrimage; and a life of ſervice lyes upon every man; though the race be ſhort, imployment attends it; if a ſervant neglect his Lords affairs, he had the honour to be call'd a ſervant, but loſt his glory for caſting by his induſtry; how ſweet is their peace that know their Lords command, and chearfully take up his charge? Every man is at work, but many miſtake their Maſters buſines, they doe their own, and put his name upon it. Servants that love to walk in the dark, are unfit to attend upon the Lord of light; light and darkneſs have no communion. This preſent age affords us full teſtimony: how doe the deeds of darkneſs vaniſh, that paſt without controule*

not long agoe, which in this time of tryall will not indure the touchſtone? Mens confidence of their actions is no ground of their juſtice, the Judge will ſearch him out that ſeemeth juſt in his own cauſe, nor muſt the Judges, or thoſe that aſſiſt them in advancing Juſtice, be diſcouraged, though the impeached challenge them of unjuſt proceeding. Who ſhall be innocent, if the condemneds teſt may be ſufficient to fix a crime?

Sir, *I reckon it a part of your honour, that God hath conferr'd upon you, to be an inſtrument to bring ſo great an offender to juſtice, rather then to be enſnared by him. You ſerved our Lord Chriſt in helping to ſubdue a mountain of ambition; you have ſuffer'd for your love and endeavour, to eſtabliſh a throne for Chriſt, and a throne for the King in righteouſneſſe: your* labour of love *will not be forgotten; your* work is with your God, *and* your reward in the Lords hand. *Goe on and proſper, and God that hath made the evill bow before the good, and the wicked at the gates of the righteous, make you every day more ſucceſſull.*

If this enſuing Subject may yeeld any refreſhing to your ſpirit, or provoke the Church of Chriſt to exalt their Lords glory, and ſanctifie his glorious Name that hath delivered us from ſo great a burden; my ſpirit hath reſt; rejoycing in the God of our ſalvation; waiting for further manifeſtation of greater conſolatio. The God of peace fill you with comfort in beleeving, and preſerve you to his heavenly Kingdome.

Your Worſhips in all

ſervice of love;

T. H.

IEHOIADAHS JUSTICE UPON MATTAN, BAALS PRIEST.

2 CHRON. 23. 16, 17.

And Jehojadah made a Covenant between him and all the people, and between the King, that they ſhould be the Lords people.

Then all the people went to the houſe of Baal, and brake it downe, and brake his Altars and his Images in pieces, and ſlew Mattan the Prieſt of Baal before the Altars.

IN this Hiſtory we have a cleare diſcovery of Gods faithfulneſſe to *David*, in keeping promiſe, which was to ſupport his throne by a ſupply of iſſue, out of which deſcent the Lord Chriſt was to ariſe. Here was now but one life for the houſe of *David* to hold by, and that a tender one in his nurſes hands, hunted after by a bloudy perſecutreſſe, who thought ſhee had made him as ſure as his brethren; and ſo to have devolved the State of *Judah* to the Kingdome of *Iſrael*, thereby to have made voyd the Lords Grant. But God had delivered him to more faithfull hands, who vertuouſly bred him, and in time brought him forth, anoynting him before all the people; And after *Athaliahs* life had ſatisfied for the Kings, then *Jehojadah* drew the people into a Covenant.

Nationall mercies ſhould draw a people to renew Covenant with their God, it hath in it a teſtimony of thankfulneſſe as well as a binding act to obedience. So that the omitting of it would *Obſerv.*

proclaime us guiltie of ſwallowing downe more mercies then we are thankfull for. If it be doubted, whether it be not too forward to covenant till our mercies are more compleated; you may obſerve a people entring into Covenant with God, when they were in expectation of mercies; when the people waited for the ſetling of the Arke, *Samuel* binds them to put away their ſtrange Gods, and *Aſtaroth*, and prepare to ſerve the Lord onely, and he will deliver you out of the hand of the *Philiſtims*, and they did, and ſerved the Lord onely, 1 *Sam.* 7. 3, 4.

By this wee ſee there is Scripture-ground for a Nationall Covenant, when our mercies are made up, or coming; by which a people bind themſelves unto a ſtraite communion with God, and to abjure all falſe wayes. When wee eſteeme the precepts of God ſo high, as that concerning all things they are right, then *wee muſt hate every falſe way*, Pſal. 119. 128. He that would raiſe his heart to ſuch a degree of walking in covenant with God, ſhall doe well to meditate *Davids* example, *Pſal.* 119. 105. to the 112. He ſets up Gods Word for his lamp at home, and lanthorn abroad; he is reſolved to walk by no light but Gods; to faſten the bond of that reſolution, that he may perform and keep, he binds himſelf by an oath to obſerve *righteous judgements* without diverſion; but now he muſt walk between ſtrivings within and reproaches without: *I am afflicted very much*, there the carnall mind grudgeth againſt ſtrictneſſe; *My ſoule is continually in my hand*, his life in jeopardy to preſerve his conſcience pure.

In this conflict he makes his addreſſe to God.

1. For *quickning grace*, that he may live and hold on his progreſſe according to his Covenant.

2. For *accepting grace*, that he may finde in his ſpirit that he is approved of God in his way.

3. For *feeding grace*, that he may ſtill be taught the things that he knoweth not.

4. For *preſerving grace*; *Lord*, ſaid he, *the ſnare of the wicked is laid for me*; *I have not yet erred*; *keep me by thy ſtrength*.

5. He exerciſeth *diſcerning grace*, and approves his choice of God to be the beſt heritage, and his teſtimonies the rejoycing of his heart.

6. He acteth a powerfull inclination upon his heart continually, that he may keep up the grace of perſeverance. By

By all this we may informe our ſelves of three things.

1. That Covenanting to cleave to God is the work of ſuch as love communion with God.

2. There ariſeth great hatred in the world, againſt them that gather themſelves into ſo ſtrict a bond of walking with God.

3. There is no poſſibilitie of keeping faithfulneſſe and truth with God in Covenant, againſt which there is ſo great oppoſition, but by a daily renewing of communion with God, and drawing neere to him for a conſtant ſupply of grace of all ſorts, to uphold us againſt the ſnares that are laid to bring us to apoſtaſie. But this may ſuffice for the 16th verſe.

Now followeth the operations and working of the Covenant, they turn reformers preſently, and fall to work with *Baals* houſe.

Here we may obſerve; Gods Covenant will not admit communion with Idolatry or Idolaters: the more the heart is leavened and ſweetned with the Covenant, the more it abhorreth both it ſelf and others, whatſoever derogateth from Gods glory. And that it may appeare to be the dutie of a people that are entred into Covenant with God, to act their zeale in rooting all that is odious unto, and that offendeth God, is evident by that in *Deut.* 12.30,31. leſt the people that were the Lords by Covenant ſhould be enſnared, God forbids them to enquire how the Nations ſerved their gods; for God was wiſe enough to give them the dreſſe of his worſhip, without borrowing nationall rites of the Heathens; therefore the Lord makes a perpetuall act to deſtroy all their places of worſhip; he puts words enough in the act without any *proviſo*, Mountains, Hills, Greene Trees, Altars, Pillars, Groves, Graven Images, utterly deſtroy their names out of that place. But ſuppoſe a Prophet ſhould riſe up and prophecy in *Baal*, and teach the way of errour, what ſhall be done to him, muſt he be deſtroyed too? *Chap.* 13.5. *That Prophet ſhall be put to death, becauſe he hath ſpoken to turne you away from the Lord your God; So ſhall yee put evill from amongſt you.* But what if ſonne, or daughter, wife, or friend, goe about to ſeduce? it's death without pitie, *ver.* 8. When the people conſented to *Elijah*, that *the Lord was God*; *Then*, ſaid he, *take the Prophets of Baal, let not one of them eſcape.* I grant, men in hypocriſie may ſhew a fiery diſpoſition againſt falſe worſhippers, as *Jehu* did, but it was not the effect of an holy Covenant, nor the

Obſerv.

fruit of a well ordered faith, but a work of the flesh, and a politick envie against *Ahabs* way of worship, to winne the more credit to that bloudy act of murthering the whole race of the Kings sonnes. But if you observe the Text here, it is the fruit of their Covenant, and not out of pride or private spleene.

More especially wee may consider;

Consid. 1. First, What they did; *They went to the house of Baal*; So they had before, but now they are of another heart; before they went a whoring after *Baalim* from the Lord, but now they went with zeale and courage for the Lord of Hosts, to destroy and to demolish whatsoever had been a snare to them before: This lesson is evident for our instruction.

Observ. It is no shame for men to desert, forsake, and abominate, that which in former time was imbraced, when God shall reveale unto us that it is a snare to our perdition: it is no errour to forsake an errour. If a man walking after the frame of a carnall heart, had wholly neglected the sanctifying of himself and his family, by a totall omission of calling upon God, be now convinced that he cannot escape the powring out of Gods wrath upon him and his family; it will be his shame to persist in his sloathfull neglect, but his glory to raise up himself, and returne to God. Some men count forsaking of lying vanities and superstition, fickleneese and wavering; this is a method of the Serpent, to hinder conversion, to accuse the growing in grace, and in the knowledge of our Lord and Saviour, to be instabilitie, whereas the Apostle urgeth it as a speciall help to keep up stedfastneese.

Consid. 2. Secondly, The time when they went: It doth not relate so much to the time of the day, or the yeare, nor the precise day nor yeare, as from the time that they entred into Covenant. It doth not appeare whether it were the same day, or on the morrow, or at what set season, but after they had been at the house of the Lord to renew their Covenant, they went to the house of *Baal*.

Observ. When God gives covenant-light, men ought to walk with God in covenant-strength: wee must pray, and vote, and give, and contend, and in every thing act with covenant-zeale, and covenant-faith, and covenant-love, to exalt his glory who hath so often looked upon us with favour. I say, from that time that we renew our faith and love to God by Covenant, wee solemnly protest to

walk

walk after God with ſtrength, and to ſtirre up our whole might to ſerve the Lord againſt the mighty impediments that oppoſe his glory. When *Paul* was gathered unto Chriſt, out of the wild waſt of ſuch as truſted in themſelves, his lot was for a ſeaſon to refreſh himſelf in *Athens*; time was he had an *Athenian* wit, & could have jeered with the nimbleſt, but being in covenant with Chriſt, he acts with covenant zeale for Chriſt, his ſpirit was moved when hee ſaw their ſuperſtition. When God hath revealed unto us the glory of the Lord Chriſt, and that the ſtriving of men is but to oppoſe the brightneſſe of his riſing: the vertue of our covenant clothes with a ſtrength to reſiſt oppugners of our Lords throne. *Iehojada* haply might pitty *Mattan* as he was an Iſraelite; but when an Iſraelite ſhould turn Baaliſts, juſtice muſt proceed. Covenanters are tender of their Lords honour, they can beare with any thing but what pollutes his name, and Worſhip, and that ſtandeth againſt his glory. When we are girded unto God by covenant, we ſhould look upon our ſelves as Temples of the holy Ghoſt; if any defile the Temple of God, as the body by drunkenneſſe or whoredome, the tongue by blaſphemy or contempt, him will God deſtroy in fury for breach of covenant: with what furious rebukes ſuppoſe yee will he proceed againſt them, that caſt from them his covenant, and depart from him? Increaſe in covenant-light, that ye may renew in covenant-ſtrength.

Thirdly, who went; *All the people*; for all were entred into covenant, they had all vowed obedience unto God, to live and die together in the cauſe of God, therefore they went as one man, the Rulers zeale gave life to the people to take courage to follow their example; as it is reported of *David*, that *whatſoever the King did, pleaſed all the people*, 2 *Sam.* 3.36. *Conſid.* 3.

They that enter into covenant with God, enter into a mutuall covenant one with another, to walk with one heart toward the Lord. *Ezra* 10.4. *Ariſe, for the matter belongeth unto thee, we alſo will be with thee.* They that were for Chriſt, after his reſurrection and aſcenſion, were altogether with one accord in one place. Theſe are the dayes wherein God will aſſemble the Kingdoms, to powre out upon them his indignation: but then he promiſeth to the people that engage themſelves to him by covenant, to turne to the people a pure language, that they may all call upon the name of the *Obſerv.*

the Lord, and ſerve him with one conſent, *Zeph.* 3.8,9. The Lord is one, his worſhip is one, our covenant is one, ought not then our hearts to agree in one? If men in covenant divide againſt themſelves, and deſpiſe one another; *for the rage of their tongues Ægypt ſhall deride them*, *Hoſ.* 7.16. There is nothing divides men ſo much as when either they ſtrangle a publick heart in the croud of private intereſts, in ſeeking to ſecure ſelfe, and leaving the publicke to hazard. If we let *Gideon* conquer, thinkes the houſe of *Ephraim*, we ſhall eclipſe our glory, *Judg.* 8.1. Or elſe, when all conſent not to put away deteſtable things, when one part is to put them away, another to keep them, hence growes the ſtrife, *Ezek.* 11.18,19,20, 21. They that are of one heart, will keep Gods ordinances, but they whoſe heart walketh after the heart of their deteſtable things, are liable to anſwer Gods vengeance for their contempt. ¶

The fourth circumſtance is, what they did at the houſe of *Baal*. They did not gaze about, lamenting, and crying pity that a thing of that coſt ſhould in one inſtant be demoliſht; that was a poſture now fit for Babyloniſh Merchants, *Rev.* 18.16, 17. but they ſet to work with all their might, firſt, to demoliſh the houſe; next, to execute the Prieſt: the houſe they brake down, and the Altars and Images in pieces. The Prieſt they ſlew before the Altars, that were the delectable things of his heart: their eye did not ſpare, nor did they ſhew pity upon any thing that had the face of Idolatry.

Obſerv. A people covenanting for Reformation, muſt aboliſh all that is idolatrous; So did *Ioſiah*, 2 *King* 23.4. *Nehemiah* found that *Tobijah* an Ammonite had gotten him a Chamber to lodge his houſhold ſtuff in, within the Courts of the houſe of God: Now this was contrary to law: for an *Ammonite might not come into the houſe of God for ever*, therfore he *caſt him and his houſhold ſtuffe clean out*, *Nehem.* 13.1. 8. For 1. God will not be ſerved by the halfes, Chriſt leſt not the work of redemption halfe done, and halfe undone; *Agrippa* was halfe a Chriſtian and halfe a heathen, *Laodicea* was halfe a Church and halfe no Church, the work of ſalvation is a work that muſt be *wrought out*; and he that will keep the feaſt of Chriſt, muſt *purge out all filthineſſe of fleſh and ſpirit*. 2. The houſe that is but halfe ſwept, is never clean, and a Church that is but halfe purged, is never pure. If a wife ſhould leave many lovers, and retaine but one beſide her husband, that's brand enough of harlotry. 3. That which

which is left will make way for that which is caſt out, to returne: a ſtump of a broken tooth may put a man to as much pain as if the whole were hollow. 4. That which is caſt out, will cry out of injuſtice, if as bad be reſerved, favoured, and ſet up. Demoliſht Abbies are grieved that Cathedrals flouriſh in their ruines; and Cardinals quarrell at that juſtice that caſts them out, yet keep their Biſhops in like Lordly honour. The heart that is prepared to exalt Chriſt and his glory, is fully bent to levell every mountain that ſtands in the way to his glory.

But if any demurre and plead, We could willingly endevour and rejoyce to have all manner of ſuperſtition and Idolatry removed; but this ſlaying work is terrible, and mens lives are pretious.

It muſt be anſwered, 1. That malefactors lives are not to be valued: 2. They that ſo plead, may as well ſay, I am weary of my groſſe ſinnes, and I could wiſh they were all mortified, but might we not get a diſpenſation for that old man of a corrupt nature to be preſerved in life? 3. Better one cut off, then that a whole Nation ſhould incurre the wrath of God for ſparing one that is guilty. Cruelty is the judgement decreed againſt rebellion, *Pro.* 17. 11. & 19. 19. *A man of great wrath ſhall ſuffer puniſhment: for if thou deliver him, yet thou muſt doe it againe.* Sin that is unpuniſht is as good as cheriſht. 4. The Law bindeth as well to judge the perſon that ſeduceth, as to condemne idolatry, *Deut.* 13. 5. albeit *Ioſiah* ſpared the lives of the Prieſts of Judah, yet he ſlew all the Prieſts that belonged to the Idols of Samaria, 2 *Kings* 23. 9. 20. When *Hananiah* had tanght rebellion againſt the Lord, God put him to death, becauſe men would not, *Ierem.* 28. 16. 17. There's ground therefore for this concluſion.

A people that have covenanted to keep righteouſneſſe, and doe juſtice, muſt not ſpare when God condemneth. If therefore it ſhall be demanded why the Rulers, and all in covenant with them, ſhould be ſo zealous and forward to have *Mattan* ſlain? It was not that they delighted to ſhed blood, as they that in their anger dig'd down a wall. *Iehoiadah* was not moved with emulation, as one that would be competitor with him for Court honour, which peradventure *Baals* faction would ſuggeſt, that he put *Mattan* to death that he himſelfe might rule as a Lord in his ſtead: but the truth is, God had given ſentence *Mattan* ſhould die, and they had covenanted to doe juſtice. *Obſerv.*

Ob.

Object. It is a bitter covenant that binds men to ſhed blood.

Anſw. Gods covenant is bitter againſt none but ſuch as are rebellious.

But what probable grounds were there why *Mattan* ſhould bee put to death?

1. He was a Prieſt of *Baal*, and had taken Orders to ſerve thoſe Idols, he was a profeſt idolater, which was death.

2. He was Queen *Athaliahs* favourite, and did ſtrengthen and obdurate the Queen in her error.

3. He was not content to infect Iſrael with idolatry, but came over into Judah, and ſought to poyſon that State alſo, that under pretence of uniformity, he might joyn both Kingdomes in Apoſtaſie.

4. It is probable he was of counſell with *Athaliah* to make away the King, and afterwards to lay hands on the Kings children; by affinity with *Ahabs* houſe, *Ahaziah* was perſwaded to joyn in an unneceſſary warre, wherein he was ſlain, chap. 22. 9. and afterwards cruell hands ſeiſed on the Kings children, hoping thereby to devolve the Kingdome of Judah to Iſrael for want of iſſue.

If it be objected, that that was *Athaliahs* fact: It's like enough ſo, but though the fact bee atttibuted to one that's eminent in the plot, yet it is probable that more were of counſell; and if any, it is very likely the Prieſt would not be left out of the conſpiracy.

5. It is probable he periſhed in impenitencie, was proud and obſtinate, without any remorſe for his error, counting it honour to die before his Altars, and therefore excluded himſelfe from mercy.

6. It's probable he juſtified the way of the houſe of *Ahab*, and magnified that way of worſhip to be the onely true patterne, oppoſing and ſcorning at the preſent Reformation that God had wrought by *Jehojadah* in the State of Judah, and thereby ſought to kindle ſedition in the peoples heart, againſt thoſe whom God had raiſed up to be their helpers. Now if theſe things were found in him, who could without injuſtice cleare him from the ſentence of death?

Peradventure this or the like might bee the plea that the Prieſt of *Baal* might uſe before his death: You the people of this Citie are very forward to break down the houſe of this worſhip, where formerly

formerly your Ancestors worshipped, and you your selves not long since spent your devotions; but now you cry out upon the Rulers to breake it downe, and to shed the blood of the Prophets that taught you, but God will require it. To the former part it hath been said, that it is no error to turn from dumb idols to serve the living God, and that it is but just to demolish idols and their dennes. To the latter clause let it be thus answered: If it had been righteous blood that had been shed, there had been cause to feare, or if they had favoured him whom God condemned, there had been equall danger: *For he that condemneth the just, and he that justifieth the wicked, even both are abomination to the Lord*: but to execute justice on them whom God hath sentenced to death, is no crime.

Whereas that place of *John* 11. 48. is made use of, thus: *Men are afraid, that if they let this man alone, the Romanes will come, and that Popery will prevaile, then they will take away our place and our nation: but it proved the contrary; for after they had put that man to death, then the Romanes came and vanquisht the Citie?* The place is alledged to reproach the people that cry for reformation and justice; but the words are the high Priests, who was jealous his glory would not stand long, if Christ and his reformation were tolerated, and therefore rested not till hee was crucified; and then the place is strong against the alledger; he that under pretence, if the people should beleeve in Christ, the Romanes will come, take occasion to persecute Christ, and put him to death, lieth liable to the justice of God to be taken away himselfe. 2. It is true that Jerusalem was destroyed because it shed the blood of the Prophets, and of the Lord Jesus, but not for doing justice upon *Mattan*, *Baals* Priest: upon you shall come all the righteous blood that hath been shed, but none of the idolatrous: men shall never answer God for that which is not a crime.

Consider this, it may be this Priest of *Baal* had been the occasion of the death of many of Gods messengers and servants, for opposing his idolatrous courses: as the high Priests were of the death of Christ, for they provoked the people to cry out upon *Pilate* that Christ might be crucified: now what way could people and Rulers take to free the nation from the guilt of the blood of Gods servants, then to sacrifice him to Gods justice who was the offender? which when they had done, the Citie was quiet, 2 Chron. 23. v. 21.

Caiphas therefore hath ſpoken the truth in this ſenſe, *It is expedient that one man ſhould die for the people*, rather then that the whole nation periſh by contracting the guilt of a malefactor.

But ſuppoſe that *Mattan* ſhould take it upon his death that his conſcience cleared his innocencie, and that hee ſhould comfort himſelfe in the example of others that have ſuffered death.

1. *Every way of man is right in his own eyes, but God pondereth the ſpirit*; *Pauls* conſcience permitted him to make havock of the Saints: was *Paul* therfore innocent? when he was converted hee judged it perſecution: what will it be then at Gods tribunall?

2. When God gives over men to impenitencie, and to chuſe their deluſions, anſwering according to the Idols and dreames of their own heart, they count it their great honour to live and die in their own principles; that which in the ballance of the Sanctuary is obſtinacie, they deem conſtancy, and reckon it the greateſt ſhame that is, to confeſſe the leaſt guilt. As he that being urged to ſeeke peace by the merits of Chriſt, when he was neere his death, rejected the exhortation, crying out, that that was the way to overthrow all that they had built.

3. It is the policie of the old Serpent, and his great advantage, to harden the condemned in their error, even unto death, as thereby to raiſe a ſcandall and hatred of their Judges, falſly ſuggeſting to unſtable minds, that thoſe Judges cannot be innocent that condemne the guiltleſs: ſo likewiſe to obdurate the ignorant in their blindneſſe, by beholding one perſiſting to death in maintenance of that which they think the truth.

4. It is eaſie for men of learning to make uſe of any thing, but yet to come ſhort of true comfort of things they know: malefactors and martyrs are not alike in their cauſe, though they are in their ſufferings, ſtrangers ſhall not intermeddle with their joy, *Steven* witneſſed a good confeſſion of Chriſt before his Judges; he that would run parallell in comfort at death, muſt hold equal race of integrity in life, elſe though the baptiſme be equally bloody, the reſurrection will greatly differ.

Application. First, adore his divine Majeſty, who hath magnified his omnipotent arme, and infinite wiſdome in the ſight of his people at this day; the beleevers in Sion will no doubt worſhip in heart, and exalt the Lord who hath done a marvellous and wonderfull thing

before

before the Saints, in one day he hath gotten himselfe the victory over *Baals* house, images, worship and Priests; by one concurrent vote he hath cut off the terror of nations, and the prop whereon he built his religion and worship. When God comes down in fury, he makes the mountaines flow and tremble at his presence. Since the beginning of the world men have not heard nor seene a God like thee that doth so prepare for him that waiteth for him, thou meetest him that rejoyceth and worketh righteousnesse, but those that turn aside to crooked paths, the Lord leads forth with the evil doers, that he may shut the doors, and feast his Israel with peace. He lookes too low that seeth no more then a man taken out of the way; the horse and his rider, the man and his pomp is descended; hee who smote the people in wrath with a continuall stroke, he that ruled the nations in anger, is persecuted and none hindereth; yea, the whole earth is at rest, and breakes forth into singing: for *Lucifer* the sonne of the morning, is cut downe to the ground, which did weaken the nations, *Isai.* 14.6.7. 12. Adore him who executeth righteousnesse and judgement for all that are oppressed.

But secondly, let all the earth tremble before him, who is able to set his foot upon the high places of the earth, and to crush them and their power to nothing in a moment, a moneth shall devoure them, he will famish all the gods of the earth, and the powers against him shall come to nought, he will subdue the mighty, and bring downe the Spear-men, and scatter the people that delight in warre: we worship him that can doe good or evill, he can bring to the grave and make alive; hee will make the evill bow before the good, and the wicked at the gates of the righteous. The turning of things upside down are in his hands. It was *Mattan* yesterday, and to day *Jehojadah*, *Baals* lease was out, and now pure worship was at liberty, to run in its own chanell. Improve freedome, and stand in awe, prize religion, and feare to provoke the Lord to cancell our free grant. Hitherto he hath brought us with great joy and trembling, strengthen stedfastnesse, lest he turn us back to the wildernesse; let no mans heart fail him for the adulations of an enemy, that calls petitioners for justice seditious, and such as convince him of crime, to be witnesses that seduce the Judges, but hold on integrity, and love righteousnesse, and keep judgment at all times. Remember covenant.

Thirdly, Acknowledge with heartiest thankfulnesse the loving kindness of the Lord, the goodness of our Lord Jesus to his Saints at this day. He hath snared the wicked by the work of their owne hands, and in the thing wherein they dealt proudly, the Lord hath set himself above them: When the decree was seald to cut off the *Jewes*, there was generall mourning, but when *Haman* became their ransome, there was great joy: *The righteous shall rejoyce when he seeth the vengeance; and when he washeth his feet in the blood of the wicked, he shall say, There is a reward for the righteous; for there is a God that judgeth the earth*, Psal. 58. 10, 11. Have we not cause to see, narrowly to look, and to consider this great and wondrous work, in taking off so great an enemy; and to say, *Is this the man that made the earth to tremble, that did shake Kingdomes?* Isa. 14. 16. *The seed of evill doers shall never be renowned*, ver. 20.

How should we increase our joy, by considering what in times past he did, which he shall never doe? He shall no more play the Beast against the Lamb; nor set up superstition above worship; nor open a doore to thrust out holinesse, and let in prophanenesse; nor accuse strictnesse, as hypocrisie; and cry up *libertie for religion*; He shall no more give libertie to prophane the Sabbath; nor set up May-poles as his pillars, to proclaime all strict observing of the Sabbath to be Jewish; or reare them up as speares and weapons of warre, against the holinesse of that day; He shall no more set up Candlesticks, and put down Catechising; nor deifie singing-service, and suppresse Lectures; nor tolerate playes, and suppresse christian libertie in private communion for fasting, to increase faith and renew repentance; nor countenance men in prophanenesse, and convent men as offenders to his tribunall, for sanctifying their families in conceiving prayers; He shall no more watch opportunities against the Watchmen, and faithfull Pastours of the Land, that were the Lords husbandmen, to *turne many to righteousnesse*; He shall no more remove them from their Congregations, by suspensions, extrusions, forcing to banishment, by imprisonment, by assumishment, by death; nor make their lives grievous by threats and scornes; He shall no more seduce the Kings of the earth; nor delude great ones; nor over-awe the Judges, to cause wrong judgement to proceed; nor terrifie the Counsellor, that he dare not plead for his client; nor slay the fatherlesse in judgement; nor con-

demne

demne the guiltlesse; He shall no more exalt the proud, be a terrour to the just, a vexation to the thirstie soul, in taking away the bread of life from Congregations that faint for the word of consolation to build them up in faith; He shall no more sow sedition, set Kingdomes on fire, raise warre against the peaceable, despise dominions, nor study to subvert supreame Judicatures. In a word, he shall no more in any wise Lord it over Gods heritage, not *sit upon the mount of the Congregation in the sides of the North*, Isa. 14. 13. for the Lord hath swept him away with the besome of destruction, *ver.* 23. Now what's our dutie, but to rejoyce in the God of our salvation?

Would one imagine, there could live so much impudence so neare a sudden death, as for a man (so eminent an enemy of all righteousnesse in his life, an oppressour in an high nature, a persecutor of rich and poore, that set their faces toward *Sion*) I say for him (in an open place, on the Scaffold of death, before such a confluence of people of this Citie, that have had such open testimony of his pride and cruelty) to justifie himselfe by the example of our Lord Jesus? for wherefore else were those words chosen, *Heb.* 12. 1, 2. and this glosse, that *he despised the shame for Jesus?* Durst any but a spirit past holy feare and humilitie, compare himselfe with Christ in that particular of his sufferings, his beheading with Christs crucifying, and his ignominy to Christs undeserved shame? Weigh but the imparitie of the parallel, when you have considered one not well shapen passage, *Christ despised the shame for me, and God knows I despise the shame for Christ*; if the Speech be comparative, as he for my example, so I by his example, and no more, then he died a Socinian, not a Protestant. But how unlike are the sufferers? Christ for the joy that was set before him, was going to his Father; but this man for griefe that he could live no longer to vexe Christ in his members, was going to the tribunall of him whom he had pierced: In Christs mouth was found no guile; under this mans lips were nothing else but deceit and strife: Christ endured the Crosse in obedience to his Fathers will, and as our Suretie; but this man despis'd the crosse as a foole goeth laughing to the stocks: Christ despised the shame, as being no way conscious of desert; but this man indured the shame, as the just wages of his ambition and pride:

pride: Christ entred into his glory, and laid downe his reproach: but this man laid downe his honour at one blow, and liveth under perpetuall ignominy: Christ prayed for them that cryed him downe to be crucified; but this man hath branded a famous Citie with sedition for praying for Justice on the Kingdoms disturbers: Christ endured the contradiction of sinners; but this man sought to set dissention between two Houses, in clearing his Judges, and condemning them that accused him unto them: finally, Christ died as a Lamb; but this man as a fox, whom Christ *the Lord of glory* hath taken away, never to destroy his vines any more: *So let all thine enemies perish, O Lord, that when it goeth well with the righteous the Citie may rejoyce, and when the wicked perish there may be shouting*, Prov. 11. 10.

But fourthly, In as much as when God chooseth to feed men with their owne delusion, and to leave them under impenitency, then they justifie themselves in the way of their errour, and glory in their shame; *Mattan* esteem'd it his renowne to die for his Altars, and through the blindnesse of his judgement, after the ransacking of his heart with his own dark lanthorne, could find nothing that he had done with all his Baaliticall innovations, that was contrary to the pure worship of God, nor his conspiracy with *Athaliah* against the State, nor any thing that he had done could proclaime him guiltie of that death that he suffer'd; we may

1. Feare the judgement of an hardned heart, for it can neither blush, nor repent, nor give glory to God by confessing sin, but deliver up a man to the treasures of wrath.

2. Let's be carefull what foundations we lay, for men live according to their principles, the things that are bred with us, we hardly part from; when wee are call'd to question for them, we are obstinate in defence of them, and rather choose to suffer with them then to be severed from them; an heretick will burne with his heresie: when men are drunk with errour, though God send plagues on every side, yet *they that are not slaine with the plague, repent not of their murthers and their fornications*, Rev. 9. 20, 21. they that live in errour, will lie downe in the shame.

3. Let the testimony of truth be dearer to us then our lives, by how much the more wee see proud men love their errours to the death;

death; they dye for that which deceives them, but they that dye for the truth of Chriſt, have Chriſt to comfort them; men that dye for their errour, complement with Chriſt, rather then call upon him to ſave them, but they love their errour, and not Chriſt; but it's love to our Redeemer, that carrieth the ſoule above ſufferings.

To conclude, fifthly, Let us not be ſecure upon the remove of an enemy, leſt out of the Serpents root ſhould come a Cockatrice, *Iſa.* 14. 29. When *Mattan* is ſlaine, Satan is not cut off, the Prince of darknes keeps his ſeate, when the miniſters of Satan are brought under; cleave to Covenant, and ſtand upon your watch; remove not from your ſtedfaſtneſſe, but renew your graces continually; coole not in your love, but kindle in ſpirit and fervour unto Chriſt for ever; let Rulers wax valiant for the truth, for the Lord is their helper; let the people rejoyce, and give God the glory of ſubduing them that riſe up againſt us: there is nothing that we ſhould ſeeke the ruine of, ſo much as that which oppoſeth the advancement of Chriſts glory; for feare the Serpents brood ſhould break forth into a viperous generation, it's good to ſpoyle the vipers neaſt; and when the people that were under a cloud ſee light, let them confeſſe unto God, thou haſt multiplyed the nation of them that feare thee, and not increaſt the joy of their enemies, therefore wee joy before thee, according to the joy of harveſt; he that doth leſſe then joy in the downfall of Chriſts foes, may paſſe amongſt them for a friend; let no mans heart melt, as if *Mattan* dyed a martyr; If any repent of the deeds that he hath done, and ſeeke his peace with Chriſt, whom he hath perſecuted, as well as peace with God by Chriſt, who would not rather rejoyce then be offended at converſion? breach with God Chriſt makes up, for offence againſt Chriſt the Spirit makes interceſſion; but if the Spirit be refuſed, there's none left to make requeſt to him, and ſo the work of mediation between God and the ſoule falleth: If any man walk in communion with God, and Chriſt, and the Spirit of grace, who would not rejoyce in his peace when he lyeth downe in his bed of reſt, but one that is ignorant? But if a perſon make no more profeſſion of knowledge of God and Chriſt, but onely becauſe it is the profeſſion of the Nation, nor at any time makes addreſſes to God

but

but in times of horrour, and then rather seeking for safetie, then holinesse as God is holy; who would conceive that worship to proceed from faith and love, but he that doth not understand the way of the Spirit of life? Cloth not proud offenders with the robe of Martyrs, thereby to take occasion to contemne the justice that God executeth: when transgressours are cut off, let God have the glory, and let all that love the Lord rejoyce, when the adversaries of Jesus Christ are brought to their doome; To him that reigneth be glory.



FINIS.

16

THE SUFFICIENCIE OF THE SPIRITS TEACHING WITHOUT HUMANE LEARNING.

Or a Treatise tending to prove *Humane-learning* to be no helpe to the spirituall understanding of the Word of God.

Written (if it may be) for the silencing of such false and scandalous reports, as have been rumored about concerning this matter; and also for the affording of true information to all such as desire to know the Truth.

BRITISH

By SAMUEL HOW. Cobler

*Prov.*14,5. *A faithfull Witnesse wil not lie, but a false record will speake lies.*

Esay 57.14. *Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.*

*Mal.*2.1,2. *And now ô ye Priests, this Commandement is for you, if ye will not heare it, nor consider it in your heart, to give glory to my name (saith the Lord of Hosts) I will even send a curse upon you, and will curse your blessings, yea, I have cursed them already, because ye doe not consider it in your heart.*

*Mat.*11.25,26. *At that time Iesus answered and said, I thanke thee ô Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast revealed them unto babes, even so Father because thy good pleasure was such.*

Luke 16.15. *Then he said unto them, ye are they that justify your selves before men: but God knows your hearts, for that which is highly esteemed among men is abomination in the sight of God.*

*Mat.*11.6. *And Blessed is he that shall not be offended in me.*

Jan: 22 *See also Esay.*29.14. *and Rev.*2.24,25,

London

Seen, Allowed, and Printed, by us, &c, 1644.

To all such as love the Truth in Sincerity, Light and Understanding be multiplied through *Jesus Christ*.

GOds Gracious Promise it is (Christian Reader) *that by the a breath of his mouth, and the brightnesse of his coming he will reveal the Man of Sin, and Son of Perdition*: Yet thus witnesseth the Spirit, that when it shall so come to passe, *that the Viall of Gods wrath shall be b poured upon the Throne of the Beast*, to the darkning of his Kingdom, and discovering of those strong Delusions, whereby hee hath long deluded the World, that then the men of that throne *shall gnaw their tongues for sorrow, and shall blaspheme the God of Heaven*.

a 2 Thes. 2 8.

b Rev. 16. 10,11.

All which to mee appears to be fulfilled and made good concerning this following Treatise: 1 *That when as the Lord by his Word the breath of his mouth hath blowne out some smoake of the bottomlesse Pit, which I conceive to be* Humane Learning, *which is so much magnified, as being a help, whereby to understand the mind of* God.

This matter hath so vexed and tormented the men of that Throne, that even He himself, at whose request I was moved to open this portion of Scripture, 2 *Pet.* 3.16. hath (as I am credibly informed) reported about this Citie, that I made a Calfe (meaning a false and unsound exposition) and when I had done danced about it; herein exposing not onely me, but the verie Truth it self, which I in this point delivered, to the derision, and contempt, and Table-talke, of such as had rather be deceived and believe their Learned Teachers (as men call them) on their bare word (having the Faith of our *Lord Jesus Christ*, the Lord of Glorie with respect of Person) then to receive and justifie the Truth of *God*, if the Messenger be weak and contemptible, and his message in power, much plainnesse, and demonstration of the spirit. And not beautified with the excellencie of speech, and swelling words of mans wisdom, which is *enmity to God*. It crosseth and opposeth the simplicitie of his way in the *dispensation of the glorious Mysterie of the Gospell*. And therefore *God* hath said of it, as *Simon Peter* said to *Simon Magus*, 1 *Thou hast neither part nor lot in this matter*. But

c Act. 8.21

1 Cor. 1. 19.

d Ephes. 5. 4. But yet (me thinks) *such men*, *d* as would carrie the *shew of Godlinesse*, should remember the Councell of the Apostle, *that such Carriages are things not seemly*; though for my own part, I blesse the *Lord* for it, being to me a more strong confirmation, *e* Luke 16. 14. that I have the Truth on my side: For thus was *e Jesus Christ our Lord* served by the Wise and Learned *Pharisees*, when as he taught them such a Doctrine as pleased them not: And thus was *Paul* the Preacher of Righteousnes dealt by of the learned *f* Act. 17. 18. *f Athenians*, even for preaching *Iesus*, and the Resurrection. Likewise I read in *Heb.* 11. that this in former times was part of the triall, that the *Lord* exercised his Witnesses with all, even *mockings*, *Verse* 36. And therefore as our Saviour teacheth me, I have in this case great cause to be *glad* and *rejoyce*, for they having so served *Iesus Christ my Lord*, and his faithfull followers; then what am I, that I should be one of that number, that have *g* Mat. 5. 12. so large *g incouragement* and *reward promised*: I shall therefore quietly passe by all such things, and onely *h* with *Iob* in his *h* Job 21. 3. distressed condition, crave that hee and all you that have done this thing will *suffer me to speak, and when I have spoken mock on*; *i* Job 12. 2 seeing as the *i* Servant of *God* said, *Indeed, because yee are the people onely, Wisdome must die with you*; so will I make bold to say to you also; Yet for all his *understanding* and such others as heard me, they failed of their *Zeal* for *God*, and his *glory*, in that they sought not to suppress and throw down that Calf of *dishonour*, which must needs (being an Idoll) be a verie high provocation in the eys of his Glorie which he that put me upon this Exercise having excepted against it, when it was finisht, & with much passion manifested his great dislike thereof before many witnesses, ought especially, an I was obliged to have done, being then lovingly requested by a friend that was there present, for the satisfaction of all that Assembly to Instance (if not in all) yet at least in some particular Scripture, wherin I had perverted it, seeing he had openly cast an aspertion on all that I had said; but neither hee, nor any of his Profession, though many were then present, did undertake this taske, nor yet to this day, hath

hath He, or any of them endevoured it. So it may appear my Errour was not so great or none at all, that they could prove; or else their *zeal* to *God* and his Truth, and their *Charitie* to Mee and others verie small. And if there were a Calfe, It was their *Humane Learning* and *Wisdom* which the men of this *Throne* set up, and themselves danced about it, whilest I to their great *grief* and *discontent* was labouring with al the power and might that *God* assisted me with, utterly to cast down, grind it to powder, and to blow it away with the *Word of God, with the breath of his mouth*: Whether it be thus, or no, I commend now to the judgment of all such as love and know the *truth*; not doubting but there will be some found, that ont of love will reprove what is amisse, and so *turn the sinner out of the errour of his way*, though some others, as *k Job* saith, *forge lies* (as I could name divers) *who are Phisicians of no value.*

k Job 13. 4.

For *God who knows the hearts of all men*, knows that it was not my intent at all at that time to have medled in this Argument, nor with this Scripture, not till the night before I spake of it, and all because I knew if I did, it would be offensive, as it hath proved; and what I did herein it was by the advice of Friends. but now I see that *Gods* hand was in it, and I doubt not but for good: though it is, and may be my portion deeply to suffer for it: and for men to be offended at the *truth*, and such as declare it, is no new thing, even for the *l builders* themselves to stumble at the stumbling stone: *But leaving all such to stand or fall to their own Lord.*

l Psa. 118. 22. Acts 4. 11 Esay 8. 14, 15.

Something remains to be spoken concerning the matter following, for the preventing of such things as may further be objected against it.

1 Though the matter be the same in substance that it was at the first deliverie, yet somewhat may be wanting, and is, which was then said; and more is added in other respects then at that time was spoken, which I thought fit to give notice of.

2 Another exception and that of great moment, is, that I have blasphemed against *Jesus Christ*, in saying, that Hee was without *Humane Learning*.

Now

Now beſides what is anſwered hereunto in the firſt Objection belonging to the firſt Doctrine, if any yet remain unſatisfied, and will affirme the contraty, *Let them declare*, (as the *m* Apoſtle ſaith) *who was his Councellour, and who taught him, and hee ſhall be recompenced:* The Scripture tels us, *that He grew in wiſdom and Stature*, and ſo couples them alike together: Now none will affirm that He learned his *Stature:* then from the like will I affirm, that hee learned not His *Wiſdome*, no more then Hee did His *Stature*, and ſo if none taught him, then muſt it needs follow that He was without *Humane Learning*, for we in common ſpeech call them *unlearned*, which were never taught, as did the *n* Iews; and *Learning* preſuppoſeth one to Teach, ſo that (me thinks) it is but requiſite, if any did ſo affirme, that they ſhould declare his Teacher, which if they cannot doe, why then ſhould they affirme Him to have *Humane Learning*. And me thinks, the matter being rightly conſidered, it will be found *blaſphemy* for any to affirme that He had *Humane Learning*, ſeeing that in ſo doing, they call in queſtion the perfection of His *Manhood*, as if there were others that could adde unto Him, ſeeing all grant that the Maſter is above the Scholler: and the Scripture witneſſeth for me, *that at o twelve yeers old*, ſuch was His *Wiſdom* obſerved amongſt the *Doctors*, as that they were *aſtoniſhed at his underſtanding and anſwers*; and doubtleſſe this was a part of their great *wonder*, ſeeing that Hee never Learned, as it was the *Councels wonder alſo concerning p* Peter *and* John. Therefore for any to affirm Him to be by men taught, is to take that glory from Him which He had of His owne, and ſo they are moſt like to be them that *blaſpheme*.

m Rom. 11 34, 35.

n John 7. 15.

Act. 4, 13

o Luk. 2. 46 47.

p Act. 4. 13

3 It is alſo very likely that *pride* and *vain glory* wil be imputed to me, as it hath been already, that I being as I am, ſhould undertake to maintain that which all godly and learned men are contrary to me in.

Anſwer. I Anſwer, that it is no ſtrange thing for the Servants of *God* to meet with ſuch hard meaſure, even for declaring of the *truth*; for *ſo was* Joſeph *q* dealt by even of his *Father & Brethren*: and

q Gen. 37. 8. 10, 11.

and so was *r David* used for speaking *for the Lord.* And *Paul* you shall finde was *ſ ſcoffed at by the learned Athenians:* And seeing that it hath always beene so with *Gods* Servants, why should not I affirm with the *t* Apostle, *not to passe to be judged of men*, whatsoever they be, though godly, wise, learned; seeing that as the Apostle saith *it makes no matter to me, God is no u accepter of persons:* And therefore I hold it a defence sufficient with *David* to say, *x Is there not a Cause? seeing that there is none that I know of that will stand up for the Lord, against those that defie the hoast of* Israel, *because that they be not* Goliah-*like Men of stature, having Boots of brasse, and such like furniture, as that the fleshly hearts of men dare not look such in the face, and all because that they be so strongly furnished with Mans strength:* Though that the Souldiers of the *Lord of Hoasts* may with one blast of a *Rams horn*, through the might of *God*, *y* blow down the strong Wall of this spirituall *Jericho:* seeing that the *Lord* hath said, *that by the z mouth of babes and suklings he will perfect his praise*, and this if Babes should neglect to doe, *the stones would cry*, whence it is to be observed our Saviour descends from Babes to Stones, and not from Babes to Learned men, for hee hath Chosen such to bring forth His *Righteousnesse as the light*; for He himself doth not *despise the day of a small things.* Now these things considered, why should any with the proud *b Pharisees* disdaine at what the *Lord* will doe; but lay their hands upon their mouthes and say nothing because He *c doth it*; And seeing it is *the Lords d doing, why should it not be marvellous in our eys:* Though I doubt not but the Lord will in his good time bring forth one *learned Moses*, and another as excellent that ways as was *Paul*; and cause them disclaiming that Humane excellencie to magnifie the foolishnesse of God, *e* to be wiser then the wisdome of men, and so every way convince them of their folly this way to his prayse.

r 1 Sam. 17 28.
ſ Act. 17, 18.
t 1 Cor. 4. 3.
u Gal. 2. 6.
x 1 Sam. 17. 29.
y Josh. 6. 20.
z Mat. 21. 16.
a Zach. 4. 10.
b Mat. 21. 15.
c Psal. 39.
d Psal. 118. 23.
e 1 Cor. 1. 25.

And in the meane while let them that can receive this for Truth, receive it, and let none be so conceited of Learned men *as if the Word of God came only to them, and from them*, as Paul

said

f 1 Cor. 14. 36,37. said to *f* some that were puffed up. But let such as are Spirituall know that the Lord reveales his Mysteries to whom he pleaseth, and where he will; and therefore *the eye of none should be evil because he is good*, but we should learne, as the Wiseman saith, *g* Eccles. 9 11. *that g the race is not alway to the swift, nor the battel to the strong*: but it may so prove, that little *David* without *Sauls* Armour only with a sling and a stone through the name of the *Lord*, may so wound great *Goliah* of *Gath*, the enemie of *God* & his people, as that he may receive his deadly wound, and ly groveling on the ground, to the dismayment of all the Host of the *Philistims*, and great rejoycing of the *Israel* of *God*, and this the Stone that is hewen out of the mountain without hands, is only able to doe. Therefore let all that fear the Lord take heed that they lean not to their own wisdome, but so much the more that any of us have wisdome, and Understanding, Memory, and such like naturall parts, above other, so much the more let us bee watchfull and carefull over our selves, as knowing that the *h* Rom. 8. 7. *h Wisdome of the flesh is enmity against God*, and is ready to butt against the Spirit: And now to draw to a conclusion of all in the words of the Prophet, *i* Esay 44. 25, *i The Lord frustrateth the tokens of the lyars, and maketh the Diviners madd, turneth wisemen backward, and maketh their knowledge foolishnesse.*

If any shall except against the matter, for the rudenesse of it, as that it is without forme or learning, all such are to know that it is but sutable to the whole argument, and that if it should be otherwise, I should condemne that in practise, which I justifie in words, and so make my selfe a trespasser. Thus I commit this my labour, with all those that out of love to the truth shall seeke information in this matter, to the blessing of the most High, and remain an unfaigned wel-willer of all them that love the *Lord Jesus* in *sincerity*. The 25 day of the first moneth, 1639.

THE SUFFICIENCIE OF THE SPIRITS TEACHING without HUMANE LEARNING.

The Text, 2 PETER, 3.16.

As one that in all his Epiſtles ſpeakes of theſe things, in which are ſome things hard to be underſtood: which they that are unlearned and unſtable wreſt, as they doe alſo the other Scriptures unto their own deſtruction.

THeſe words, that I am allotted to ſpeak from at this time, have reſpect, as it ſhould ſeem, to ſuch things as the Apoſtle had ſpoken of before, which things ſeem to me to be thoſe that are cõtained from the beginning of the ſecond Chapter, to the end of the 13 verſe of this third Chapter; and the 14 Verſe contains *Peters* exhortation, ſtrengthened in the fifteenth Verſe, by his Brother *Pauls* Writings, who in all his Epiſtles ſpeaks of theſe things, as of the *comming of the Lord Ieſus*, and other things, ſuch as are herein contained; among the which (that is) *Pauls* Writings in his Epiſtles, ſome things were hard to be *underſtood*, and ſo indeed was the *comming of Chriſt Ieſus*, which it ſhould ſeeme was hard of them to be *underſtood*, and that appears by his earneſt writing to the *a Theſſalonians*; wheae hee exhorts them *that they ſhould not ſuddenly be moved; neither by Word, nor Epiſtle, as it were from him, as if the day of Chriſt were at hand, for there were many things to be fulfilled firſt, as a departure from the Faith*, the riſing up, the perfection & the conſumption of the *Man of ſin*: and this it ſhould ſeem though he had told them of it before, yet to them it was hard to be underſtood, which had the true Learning here ment, which things they that were

a 2 *Theſ.* 2. *at the beginning.*

Unlearned and Unstable, perverted as they did other Scriptures to their own *destruction*. Therefore the great thing here to be minded, is to finde out what this *learning* is that *Peter* here intends. And secondly, who they be that are the *unlearned ones*: and by that wee shall easily finde who they be that are the *perverters* of the Scriptures to their owne *destruction*. For this end therefore I will consider what this *learning is not*, and then what *it is*.

What learning it is not

It is not Humane Learning. That I may not be misconceived about it, I will here lay downe my understanding in it; and by *Humane Learning* I doe not minde the knowledge and understanding of our owne *language*, which everie man of what tongue soever he be, might in some measure be taught of another, as the Parents teach their Children, and they learn of them: of this there is a naturall necessitie, as the Apostle saith, *How shall they believe in him of whom they have not heard*; now the hearing there mentioned must needs be a naturall hearing, seeing it is set before Faith; and this hearing must needs be the understanding of the sound of words spoken. Now thus *Peter* and *Iohn*, and all the rest *learned* the foolish things spoken; of, 1 *Cor*. 1.21.: and thus I acknowledge that there is none but in some measure have this *learning*, and must of necessitie have it, to understand *Gods* minde in an ordinarie way. But by *Humane Learning* all along in this matter, which I oppose. It is the knowledge of Arts and Sciences, divers Tongues, and much reading, and a persisting in these things, so as thereby to be made able to understand the *minde* of *God* in his Word: this is it that I condemne from the word of Truth, for being that by which any is made able spiritually to understand the *minde* of *God*, which the Apostle saith, cannot be attained to by *the words, which mans wisdome teacheth*: all which, these excellencies are said to be. So that by *Humane Learning* I doe here understand, that, whereby certain men do excell, and are farre above and beyond other ordinarie men; and in this sense do I

Rom. 10.14.

1 *Cor*. 2.13.

under-

understand that the Councell judged *Peter and* John *to be no such learned men:* For we in common speech do oppose a learned man to one that otherwise can read and write in his own Tongue, though hee doe not understand the grounds of his own speech, as the other man that is learned doth, as may appear by the Book called the *English Schoolmister*. And so such *learning* doe I not conceive to be here meant, which I conclude for these Reasons. *Act.*4,13.

1 Because that then *Peter* must of necessitie condemne himself, for he was a Man that in the *b* Councels knowledge was such an *unlearned man*, and so must needs himself lie under that blame that he lays upon others, therefore *Humane Learning* is not here that which he intends. 1 *Reason.* *b Act.*4.13.

2 Because *Humane Learning* is a *c rudiment* of this world; hence it is that our Saviour acknowledgeth that his Mysteries *were hid from the d Learned:* but they were not hid from his Disciples, *for unto them it was e given to know the Mysteries of the Kingdome. And the rudiments of this world are not after Christ*, the Apostle tels us: therefore *Humane Learning* cannot be it that *Peter* here minds. 2 *Reason.* *c Col.*2.8. *d Luk.*10.21 *e Mat.*13. *Col.*2.8.

3 *Because the naturall man cannot f perceive the things of God*, but a meere naturall man, may be a great worldly Learned man, as were the Ægyptians, and Babylonians, and as are many of the Romish Priests and Jesuits, therefore for this cause, that is not the *learning* here meant. 3 *Reason.* 1 *Cor.*2.14.

4 Because such of *Gods* servants, as have had such kind of *learning*, when as they came to know *Christ*, they forsook it all, as *Moses* when he came to age, *though hee was g learned in all the wisdom of the Egyptians, yet by Faith hee forsooke all the treasures of Egypt*, and this being one of *Egypts treasures*, hee forsook this also, for when he saith *treasures*, there none is excepted: therefore in as much as *learning* was one, as well as *riches* and *honours*, he forsook that also, as seeing by Faith a better *treasure* in the worst condition among the people of God, then in the best condition in the world, suppose it be *learning*. 4 *Reason.* *g Act.*7.22.

The like is to be seen in *Paul, who counted all things losse and dung* that hee *might win Christ*, even the *righteousnesse of the Law it self*, which is farre beyond all this, and all this he did that he might know him: Wherein the Apostle gives mee to understand, that all such things were but hinderances to keep him from the *knowledge of Christ* to *salvation*, which is it that here I minde also: therefore likewise this is not the *learning* here meant, seeing it was rejected of them, therefore it was no helpe nor furtherance to them to know *Christ* by; but lets and hinderances, and so much appears by those Converts in *Acts* 19.18,19. *Who when they believed are said, such of them as used curious Arts, to burn their Books*, declaring that now they had met with *learning* of farre greater worth, then their curious Arts, and therefore now they burne their Books, declaring that now they had no more need of them, and so I conclude that such as this is not the *learning* here meant.

What learning it is.

I now come to manifest what Learning it is the Apostle here intended.

Now the learning here intended by the Apostle, it is as I understand, That *sound knowledge*, and *sure information* that everie Christian hath in *Iesus Christ*, whereby he is so deeply rooted, and so surely grafted into him by Faith, as that he abides unmoveably setled in him, as thereby hee abides stable in the sure *knowledge* and *understanding* of the *word of Christ*; and so much here me thinks the Apostle gives us to understand, how that the *unlearned*, they be *unstable*: then on the contrarie, the *learned* they are stable, believing, and being laid on the true Foundation, they shall never be confounded, or ashamed. Now such as these are, that are *learned* as *the truth is in Iesus*, these may well say to the greatest worldly *learned* ones, as *Philip* said to the Eunuch, *Understandest thou what thou readest*: and not onely so, but such may teach them the understanding of the mysterie, saying, these are taught and instructed by the teachings of the Spirit

Col. 2.7.

Ephes. 3.17, 18.

1 *Pet.* 2,6.

of

of *God*, agreeable to theſe Scriptures: *h That it hath not entred into the heart of man to conceive of that which God by his Spirit* (which ſeareheth the deep things of *God*) *hath reveaſed unto us.* And this the Apoſtle further explains, *that as no man knows the things of a man, ſave the ſpirit of a man which is in him: ſo the things of God knows no man, no not* a worldly learned man, *but by the Spirit of God:* and ſo hee goes on to difference the ſpirit of the World, from *Gods Spirit*, and ſhews, that, that is it, whereby the things of God are knowne, and alſo manifeſted to others: ſo that all the things of God both for matter and manner flow from the wiſedome of *Gods Spirit*, and not what mans wiſedome teacheth, which is to compare ſpirituall things and carnall things together, as *Tongues* and *Arts*, and ſuch like: but *Gods Spirit teacheth us to compare ſpirituall things with ſpirituall things*, and ſo hee goes on and declares that onely ſuch that are taught by the Spirit, are capable of true diſcerning of ſpirituall things, without being juſtly condemned of any, as truly having the minde of *Chriſt*, rightly and truly knowing the things that are of God, and with this agrees the witneſſe of *John*, *i* ſaying, *Theſe things have I written unto you concerning them that deceive you*, whereby it appeares they had *deceivers* about them, and thoſe things were written concerning ſuch; But ſaith the Apoſtle in oppoſition to their *deceivings* yee have received the *Anointing* of him that dwels in you, and this anointing that they had received doth he oppoſe to their *deceiving*, as being able throughly to teach them ſo, *as that they needed not that any man teach them, ſave as that anointing taught them:* then ſeeing that that *anointing* never did teach them ſuch *Tongues* or *Arts*, as were humane, therefore the Saints by the Apoſtles grant had not need of any ſuch learning, & yet this annointing taught all truth and obedience in it alſo. And yet further our *k* Saviour *himſelfe concludes this point, ſhewing that when he hath ſent the Comforter, the Spirit of Truth to them, that then hee ſhall lead them into*

h 1 Cor. 2. 10

i 1 Iohn 2. 26, 27.

k Iohn 16. 7. with 13.

all

all truth: whence I doe conclude, that for the Disciples knowledge of the *truth* there, was no more necessary according to the *minde* of him that was *Truth*, but the *Spirit* of *God* to lead them into all *truth* without all errour, teaching by no *humane meanes*: the reason why is rendred, because it is sufficient, and that is because it speakes from the Father, agreeable to that of our Saviour taken from the Prophet, *that I we shall be al taught of God, & so indeed being taught of the Spirit, we are taught of the Father and the Son also*, which are all one; and so our *learning* comes to us, being taught of the Father, Sonne, and Spirit, for all our Instructers and Councellours, and this is all the *learning* that we need; to know the things that are of God by, agreeable to his wil: so from these words thus interpreted the conclusion comes to this.

l *Iohn* 6. 45.

Proposition. *That such as are taught by the Spirit of God, destitute of humane learning, are the learned ones that truly understand the Scriptures according to* Peters *minde.*

I say, such as are taught by the Spirit, without *Humane learning*, are such persons as rightly understand the Word: And this (me thinkes) the whole Councell of *Ierusalem*, as wicked as they were, did in effect conclude, *m* considering *Peter* and *Iohn*, though unlearned men, yet they know they had been with *Iesus* by their boldnesse, and so they had nothing to say against it: and yet though men should oppose it, *Christ Iesus* our Lord *n* justifies it, with great thankefulnesse to his Father, *that having hid these things from the wise and prudent, he had revealed them to Babes*: Now that revealing must needs be by the Spirit, according to that 1 *Cor*. 2. 10. And on this manner is it that our Lord comfort, his Disciples, telling them that *all things were given him of his Father to reveal*, and so in that regard he tels them that *blessed are the eys that see that, that they saw*, which was as the Apostle saith, *God manifested in the flesh which many wise men and Kings desired to see, but could not see it*, & so that was now made manifest to them, which before was hid from Wise men and Scribes, and so was at the present also:

m *Act*. 4. 13, 14.

n *Luke* 10. 21, *to* 24.

also: for few of the wise could attain to the knowledge of Him and his Doctrine, as they did. Now with this also agrees what our *o* Saviour further affirmes to the Sadduces, who by reason of their wisdome and learning thought to have intangled him, he tels them *that they erred not knowing the Scriptures*, for all their great Learning being destitute of Gods Spirit. Now by these Scriptures this point being thus confirmed, good Reason also may by Gods Word be brought for the further justifying of it, as *o Mat.* 22, 23, 29.

First, Because it is the good pleasure of God to place our *salvation* in great contempt and enmitie to mans *wisdome*: hence is it that the Apostle saith, that he *preached Christ crucified to the Jews a p stumbling block, and to the Grecians foolishnesse*, for the Jews we read in great contempt refused him, as *Pilate* bid them behold *q* King; presently they cry *away with him, away with him, Crucifie him*: and so when *Pilate* had wrote on the Crosse, that hee was King of the Jews, they took it as a great prejudice to them, and therefore wished him to write, *that he said he was King of the Jews*. 1 *Reason.* *p* 1 *Cor.* 1. 23, 24: *q Iohn* 19. 19. 21.

And so as *Peter* tels them in *Acts* 3. *they denied him, and desired a murtherer to be given them*, and to this agreed the Gentiles, for they had their hands also in his *death*: and wee find that when as *Paul* preached him at *Athens*, that then this saying of the Apostle here is made good both of Jews and Gentiles: and indeed they both agree to hang him, betwixt heaven and earth, as being in their esteeme worthy of neither, and yet even in this Crucified *Iesus* lies contained the *salvation* of *r* all (both Jews and Gentiles) that are saved: and in this despised *Iesus* are all to rejoice with the *s* Apostle, to *salvation*: for in him thus dishonourable and unmeet in mans wisdome, *lye hid all our heavenly t treasures of wisdom, righteousnesse, sanctification and redemption: for hee is the wisdome of God, and power of God*, 1 Cor. 1. 24. *Act* 17. 18 23. *r Act.* 4. 12 *s* 1 *Cor.* 2. 2 *Gal.* 6. 14. *t Col.* 2. 3. 1 *Cor.* 1. 20

Another Reason why such as have *Gods* Spirit destitute of *Humane Learning* come thus to know *Gods minde*, is, that (as 2 *Reason.*

the

u 1 *Cor.* 1. 29. the *u* Apostle declares) *no flesh should rejoyce in Gods presence*: now this learning is but fleshly and carnall. Now the Apo-

x 2 *Cor.* 5. 16. stles advise is, though wee had knowne *x Christ Jesus* after the flesh; yet now comming to be after *God*, wee should henceforth know him so no more: and here is a sufficient Reason, because knowledge is subject to puffe us up, as saith

y 1 *Cor.* 2. 8 the *y* Apostle: When as *love*, and the Learning of the Spirit, keeps us low in our own eyes, and causeth, as *Solomon* saith, our mindes to be good, making us sutable to the Apo-

z Rom. 12. 16. stles exhortations, *z* saying, *Be not high minded, but make your selves equall to them of the lower sort*; be not wise in

a Phil. 2. 3. your selves, but *a let every man esteem others better then him-*

b 1 *Cor.* 1. 31. *selfe*: and *if any glorie, let him b glorie in the Lord.* Now he that hath these things, as Humane Learning & Wisdom more then another, let him weigh and consider duly with himself, whether he doth not think and conclude that he in regard of these things is not more to be respected then they that are

c 1 *Cor.* 5. 6 without them: now then *c* this rejoycing is not good, for it

d Rom. 4. 2 is a rejoycing in the flesh, and sutable to *d works*, and so not of *God*: and yet so is it that for our hearts wee cannot but think better of our selves for these things, then of others without them, and so we may see the Apostles words fulfild,

e Rom. 8. 7. that the *wisdome of the e flesh*, that is, whatsoever the flesh is excellent in, it is *enmitie to God*, it is not subject to the Law of God, neither indeed can be.

3 *Reason.* Another Cause, why the *Spirits teaching* is *sufficient without Humane Learning*, is, because, as the Apostle saith, *we are compleat in him*, that is, perfect and full in him: and this hee strengthens yet further from this consideration, that he is the Head of all Principalities and Powers, so that if there were

f 1 *Cor.* 12. 7. any thing else, to make us compleat, hee being the Head of all, wee should have it: but hee hath given nothing but his

g 1 *Tim.* 6. 20, 21. *f Spirit to profit withall*, therefore wee are compleat by it alone; and therefore is it that *Paul g* exhorts *Timothie* to keep that which was committed to him, which was the

Faith

Faith taught by the Word and Spirit, and wisheth him to avoid and beware of Science, that is, all knowledge naturall, which is comprehended under *h Phylosophie*, learned, prophane bablings, and oppositions to the Faith of *Christ*, and and so much is by the Apostle there declared, saying, *which while some have lusted after, they have erred from the Faith*: so that it is most plaine and cleer, that these things are so far from perfecting men, or helping of them in the knowledge of the *truth*, as that they hinder and cause such as professe them to erre from the Faith: even all the seven Liberall Sciences, for all be but Science, and all this Science or knowledge is falsly said to be of use in the Gospell; Profane and vain bablings are far better names for them, and oppositions, according to *Pauls* teaching, and he saith of himselfe, *I think I have the Spirit of God*, and so indeed hee had without doubt, and so our ground remains good, *that we are compleat in Christ Jesus*. *h Col.* 2. 8.

Another consideration confirming this Conclusion, is from the Apostles *i* advise, *let no man deceive himselfe*, and that in true way of attaining *wisdome*; he declares what it is in these words, *that such a one is to become a foole that he may be wise*, and how is that, but by knowing that indeed there is nothing in all mans wisdome to be any whit helpfull but hurtfull to him in attaining and comprehending the *wisedome* of *God* in *Christ*: Now what is more foolish to a man then to know that there is nothing that all the wits of man can reach unto, that can benefit him: and if nothing, then not the thing in question, but that it must needs be that wee must be Fools to it, and what is the true mark of a Foole but to be ignorant, and without knowledge therefore wee call them Fooles in the World, and so is it here; the best way for a man to deceive himselfe, is to know nothing of this *Learning*, nor any other fleshly excellencie that so he may learne true *wisdome*: and the Apostle doth (mee thinks) sufficiently confirme this advice of his, against all excep- 4 *Reason.* *i* 1 *Cor.* 3. 18

tions, *the Lord knows* (ſaith hee) *that the thoughts of men be* vaine: Men thinke highly of their owne conceits this way, yet if no man will take this his councell for *wiſdome* in this kinde, yet the *Lord* concludes the *truth* of it, and he knows the *thoughts* of men to be vaine, that thinke *Humane Learning* ſome helpe: but let them thinke what they will, the *Lord* is againſt them in it, for hee knows that it is ſure that they are deceived, *for his thoughts be not as mans thoughts.*

5 *Reaſon,* Now another Cauſe that confirmes mee in this Concluſion, is becauſe that whereſoever the Apoſtle honours the *Spirits teaching*, and preferres it, uſually he at the ſame time caſts contempt upon this *learning*, as is to be ſeen in many places *k Chriſt* (ſaith hee) *ſent mee to preach the Goſpell, not with the wiſdome of words, leſt I ſhould make the croſſe of Chriſt, or the Goſpel of Chriſt of none effect*, where we ſee, that for good reaſon hee rejects the verie wiſdome of words in preaching of the Goſpel, and that is, leſt if hee ſhould have done otherwiſe, hee ſhould have made it of no effect, becauſe hee was to declare the *ſincere word*, without the leaſt mingling; as if hee ſhould ſay, ſuch manner of preaching is a fooliſh preaching, but it is ſo onely *to them that periſh*; *but to ſuch as are ſaved it is the power of God*, without what man expects: and therefore he *l* ſaith againe, *he was jealous over them with a godly jealouſie*, for he had prepared them a pure Virgin for *Chriſt*: but ſaith hee, *I feare that as the Serpent beguiled* Eve, but how? *through his ſubtiltie, ſo your minds ſhould be corrupt*, that is, putrified, and infected from the *ſinceritie* that is in *Chriſt*: This we ſee was *Pauls* feare, that while he was abſent their minds ſhould be withdrawn from the fooliſhneſſe of the Goſpel, and the ſimplicitie, ſincerite, and truth thereof, and this they ſhould be withdrawn from by the ſubtiltie of Satan that old Serpent, in his inſtruments the falſe teachers; this hee feares becauſe of their fleſhlineſſe that was in them, which was ready to yield

k 1 Cor. 1. 17, 18.

l 2 Cor. 11. 2, 3.

yield to their wiles by reaſon of their ſubtiltie that way, for by faire words and flatteries they deceived the *m hearts* of the ſimple and with this their craftineſſe they lie in wait to *n* deceive; thus contemptuouſly doth *Paul* ſpeake of theſe things, in oppoſition to the true *learning*, as is further to be ſeen in many places, of which I will name one more, and that from the Apoſtle *Peter* in his ſecond Epiſtle, Chap. 1. Verſe 16. *For wee, ſaith hee, followed not deceiveable Fables, when wee opened unto you the power and comming of our Lord Jeſus.* Now ſuch names as theſe are, doth the Apoſtle chuſe to caſt on mans excellencies, as in divers other *o* places which declare what contempt is caſt on ſuch learning in oppoſition to the Spirit of *God*.

m Ro. 16. 18

n Eph. 4. 14

o 1 Tim. 1. 4 and 4. 7 Tit. 3. 9

Now one thing more which I conceive obſervable for the proofe of this point in hand, is drawne from the 2 *Cor.* 2. 10. *The Spirit ſearches the deep things of God*, and 14. *The ſpirituall man diſcerns all things*; if then the Spirit ſearcheth the deep things of *God*, and that diſcerns all things, what need we more: and with this agrees the Apoſtle *John*, ſaying, *And yee need not that any man teach you, ſave as that Anointing teacheth you.* Then I conclude, *That wee need not that any man teach us, not the Maſter, nor any of his followers, for the Diſciples of* Jeſus Chriſt *do learn (as the truth is) in him, and of him, and they have received the Spirit of* God, *that they might know the things of* God: therefore wee may well be without any mans *learning*, and have no need of it; and ſo the point is cleer and plain, *That ſuch as are taught by Gods Spirit without that Learning, do truly underſtand the Word.*

5 *Reaſon.*

p 1 John 2. 27

I judge it neceſſary alſo to be underſtood of the Reader, what I doe underſtand by *humane wiſdome*, as well as *humane Learning*: by *humane wiſdome* I doe underſtand whatſoever appears excellent in mans underſtanding, as he is left without *Gods ſpirits teaching*; this the more excellent it is to to him that is *carnall*, ſo much the worſe it is: therefore it is ſaid of ſuch by the Apoſtle, *that when as they profeſſed themſelves*

Rom. 1. 21. *to be wiſe, then they became fools.* And ſaith our Saviour, *If*
Mat. 6. 23. *the light which is in thee* (which I minde to be meant of *mens underſtanding* and *wiſdome*) *be darkneſſe, how great is that darkneſſe:* So that by *mans wiſdome* I underſtand, *whatſoever ſeems excellent to him with which he would honour God withall, that he is not the Authour of,* as *eloquence,* and *faire ſpeeches,* and any thing in that way: ſuch as the Greeks ſought after, as men do now adays. This I doe the rather differ from *Humane Learning,*
1 *Cor.* 1. 22. becauſe it ſeemes to mee that the *Scripture* differenceth them, *Acts* 22. and the difference rightly underſtood may prevent juſt exception, and give light to the right underſtanding of the whole matter: for this *wiſedome* is
Rom. 6. 7. made by the Apoſtle, and that rightly, *to bee enmitie to the Spirit of God,* and impoſſible to ſubmit to it, it is ſo contrarie.

Now follows to be anſwered ſuch Objections as are made againſt it, as firſt,

1 *Object.* That of *Paul,* in 1 Tim. 3. 6. *That a Biſhop muſt be no young Scholler, leſt he being puffed up fall into the condemnation of the Devill.*

Anſ. The Schollerſhip *Paul* meanes here, *is the teaching of the Spirit, whereby the man is made ſound in the Faith,* for that learning onely will make men low in their own eyes, as is before declared, and he that is *unſound* in the *faith,* will ever be found the moſt *lofty* and puffed up in his own *conceit,* and ſo be rejected of *God* as the Devill was, though he was in heaven with *God,* yet being puffed up, hee was rejected of *God,*
2 *Pet.* 2. 4. and ſo *q caſt down to hell*; to which example *Paul* here alludes, as I conceive, and that rightly, for a Biſhop in the Church is in reſpect of his *ſpirituall ſtate* and *place,* in *favour* and *fellowſhip with God, and that in Heaven,* as the whole Book of the *Revelation* deſcribes the Church to be: Now ſuch as by the Church ſhould be choſen to that *ſtate,* being young *Schollers* that is, *not ſoundly taught in the truth by the Spirit,* hee is in great danger, the more other *learning* that

he

he hath, so much the more to be *puffed up*. This I believe was the cause of *Diotrephes* r *pride*, hee wanted this Scholership, and that caused him to seek the preheminence: And this, whatsoever our great Scholers think of themselves, is the cause of the *high conceits* that they have of themselves, and their *knowledge* and *understanding* above others, that want their *learning*, even this, because they be but young Scholers (if that) in the Schoole of *Christ*: and thence is it they are so puft up with the vain glorie of their fleshly learning, that they thinke that none that are not as themselves are fit to be their fellows, and so know not how *that they be wretched, poore, miserable, blind, and naked*: though they conceive themselves *to be rich, and have need of nothing*, as did the *s Laodiceans*; and so indeed are *fallen into the condemnation of the Devill*, as being rejected of *God, for he resists the proud,* and such as are puft up, *and gives grace to the* t *humble, and such as are low in their own eyes*: Now whether these men *Humanly learned*, be they *that are puft up*, or *low in their own eyes*, as *mean as he that is unlearned*, I leave to all that have eyes to see to look into it, and so to judge whether they are not yet to learn *Pauls* Scholership.

r 3 *Ioh.* 9. 10

s *Rev.* 3. 17.

t 1 *Pet.* 5. 5

Further I say it is here to be minded, that if it should be *Humane Learning*, that is here meant, then *Paul* should teach *Timothy* for to teach the Church to chuse such Schollers, as had more *Learning* then had their Master *Christ Jesus*: Now this some say is *blasphemy*, and threaten me sorely for it.

I Answer them, that considering *Christ Jesus* as *God*, according to the *Divine nature*, *so he is God over all, and so gives all things*, *Acts* 17. 25. and so he is *the* u *giver of every good gift*, and so *Humane Learning*, and *Wisdome* are x *of him*: and so much (but that men are maliciously bent) they might discern, that I in this *argument* had not to deale with him, as *God*, but as the *Minister of God, administring for the good of his bodie*, according to that t *Luke* 24. 18. where he saith, the

Ans.

u *Iam.* 1. 17,

x *Ro.* 11. 37

the Spirit of the Lord hath Anointed me, that I ſhould Miniſter, &c. and ſo in this argument hee is by the Apoſtle ſet
y Act.2.22. forth as a Man, *y Ieſus of Nazareth, a man approved of God*; and ſuch a man ſo adminiſtring I doe ſtill affirme, and that with great confidence, that He was *unlearned* in this conſideration, and without the learning that wee ſpeake of: and ſo
z Iſa.5.1. the tongue *of the z learned* that was ſaid to be given Him,
a Iſa.61.1 is *a interpreted* by the ſame Prophet to be the *Spirit of God*; for ſaith He, *the Spirit of the Lord hath Anointed mee that I ſhould preach*; from whence is plain, *that Chriſt Ieſus was learned of the Father to preach by the Spirit, without Humane Learning*, and ſo much is plain to them that can believe the *Scriptures*, from *Iohn 7.15.* where the Jews admire, ſaying, *How comes this man to know the Scriptures, ſeeing that he was never learned:* from whence it is plain that as he was a Man he was *unlearned* in the *letters* of the *Scriptures*, though as *God* hee knew all things, and by a *divine power*, not *Humane Learning*, ſo much as his own naturall tongue by letter, as in the Syna-
Luk.4.7: gogue he could take the Book and read: and this doubtleſſe was one cauſe, why the Jews are ſaid to be aſtoniſhed at the hearing and ſeeing of Him, as appears, *Matth.13.54.* &c. *Luke 4.22.* ſo that from all this my affirmation remains true, and good, *that if Humane Learning ſhould be it that is there meant by the Apoſtle, then he was to teach the Servant to be above*
b Mat.10.5 *his Maſter*, when as *Chriſt Ieſus* himſelf *b* ſaith, *It is enough for the Diſciple to be as his Lord*, and he being *deſtitute* of Humane Learning, his Diſciples may well be without it alſo, without any offence, and yet preach the Goſpel too. Now, if notwithſtanding all this there bee them that will take
c Act.6.11, *c Stephens accuſers* place, and ſtill accuſe me of *blaſphemy* as they did him, *&c.* though it may be, they may ſay true words, as that I ſaid that *Jeſus Chriſt was without Humane Learning*, and ſo apply it to him as *God*, when as I ſpake of him as Man, they may there ſee themſelves ranked among the number of them that are called by the *Spirit of God*

falſe

See further of this in the Epiſtle noted With ( )

falſe witneſſes, as walking in the ſteps of thoſe envious perſons, even ſuch as were always the *murtherers* and *betrayers* of *Chriſt Ieſus* and his *ſervants*: and they that are ſuch, may be likened to them that being full of *envy*, *d ſpake againſt* *d Act. 13.* *45.*
thoſe things that were ſpoken of Paul, *contrarying them, and railing on them*: Marke it, they denied what hee taught, but diſproved it not, but ſpake againſt it, and railed on the perſon, and ſo left not till they had beene a meanes to expell them out of their Coaſts; ſo was he, and ſuch like meaſure is ſtill to be expected to befall ſuch as tread in his ſteps, but it is to bee minded that envious ones are the movers of it: and ſo leaving of it, I come to another exception, which is,

How ſuch as are *unlearned*, will be able to ſtop *the mouthes* *2 Obiect.*
of Gainſayers, ſeeing the Apoſtle requires of *a e Biſhop that* *e Tit. 1. 11.*
he ſhould be able ſo to do.

I Anſwer, that it is not the Apoſtles *intent that the mouthes* *Anſ.*
of Gainſayers ſhould be ſtopped by the knowledge of tongues and arts, but that way that himſelf directs, 1 *Titus* 9. which is *by ſound doctrine*, or by *wholſome doctrine*; ſo then, to goe to any other way then thus ſtop *their mouthes*, is both unſound, and unwholſome courſe: and it were farre *better* in my judgment, and that according to Paul, *and that their mouthes ſhould be left open*, then that they ſhould be *ſtopt* after that manner, and that it hath not profited them in the *ſpirituall* meaning of the word that have beene exerciſed therein: ſo now it is high time that wee, honouring the teaching of the *Spirit*, ſhould refuſe to meddle with ſuch as goe another way to worke, then by *it*, to declare *Gods mind* to us, becauſe it alone is ſufficient *to ſtop the mouthes of all Gainſayers*. *f They* *f Act. 6. 10.*
were not able to reſiſt the Spirit (not the tongues and arts) by which he ſpake, for hee uſed none of them, *for the weapons of our warfare are not carnall*, and ſo are tongues and arts, and ſuch like, *but yet mighty*, not by man, but through God, *to g caſt* *g 2 Cor. 1.*
down holds: therefore this *weapon* onely is *ſufficient to ſtop* *45.*

the

the mouth of all gainſayers; and for ſuch as thinke it not *ſuffi-cient*, much good let their *Humane Learning* do them, and *the good Lord give me of his holy Spirit onely, to doe this worke*; and ſo I come to the next *exception*, which is,

3 *Obiect.* That there was the uſe of *tongues* in the Apoſtles times in the Churches, *Acts* 2. *Acts* 8. *Acts* 10. *Acts* 19. 1 *Cor.* 12. and 1 *Cor.* 14.

Anſ. This I grant was *true*, but there wee finde that they were the *immediate gifts of God*, freely given and beſtowed on them as other *ſpirituall gifts* were, without their *induſtrie* or *paines*, as appeares in divers *h Scriptures*: now whereſoever ſuch *gifts* are to be found, them will I freely acknowledge, as being indeed ſutable to the Goſpell, which brings to us freely all good *gifts*, without any labour or paines of ours, and therefore all is ſaid *to be of gift, leaſt any man ſhould boaſt*: but if the *tongues* that are pleaded for, are ſuch as are *attained* to by *induſtrie* and *pains taking* of our own, then they better ſuit with *works* then *grace*, and ſo are more meet for *Egypt* and *Babylon* then for the Church of *Ieſus Chriſt*, which comes by all her precious Gifts *gratis*, and therefore ſuch as plead for theſe things, as ſutable to the Miniſters become in effect ſutable with *i Simon Magus*, who would have obtained the *gift of the Spirit, by money*, which there was the *gift of tongues*, and if theſe *tongues* pleaded for, be the ſame, they are all attained by *money*, and if this be ſo good a way now, why doth *Peter* ſo evilly intreat him, for deſiring that for *money* which all afterwards by theſe pleas were thereby to obtaine; But *Peter* we ſee perceives him to be in the *gall of bitterneſſe, and the bond of iniquitie*, that ſhould offer to ſeek to obtaine the *gift of Gods Spirit* that way: and if they be *Humane excellencies*, then of *neceſſitie* the courſe is to be *repented* of alſo, that any ſhould offer to bring any *humane* thing to *Gods word*, when as it is ſo expreſly forbidden us, *that wee put nothing thereto, nor take any thing therefrom*; *Put nothing to his Word, leſt hee reprove thee and thou be found a lyar*. Now there is

h Act. 2. 2. 8. 27. 10. 44. 19. 6.

i Act. 8. 18.

Deut. 12 32. *Pro.* 30. 6.

nothing but the *word* and *ſpirit* goe together, therefore they are lyable to *Gods reproofe*, which is *k tearing in pieces*. Therefore let all ſuch as ſtand for ſuch learning to bring men to the knowledge of Gods Word, minde whether *Peters exhortation* to *Simon Magus*, ought not to take place with them, namely to *l repent of this their wickedneſſe*, &c. and acknowledge the *Spirit of God freely beſtowed, to be the alone furniſher of us to that which is right in his ſight*, without which none have part or fellowſhip of this buſineſſe in underſtanding and unfolding of the things of God, and ſo I come to another exception.

k *Pſ.* 50.21, 22.

l *Act.* 8.22.

Suppoſe two men, both alike indued with *grace* from God, and alike gifted by His *Spirit*, the one a learned man, and the other an unlearned man, which of theſe two ſhould be choſen into the Miniſterie of Chriſt in his Church?

4 *Object.*

The unlearned man: For theſe Reaſons.

Anſ.

First, Becauſe *m God reſpects no mans perſon*: now if God ſhould take the learned man, then he muſt be reſpected above the other for it, if hee be of right and due to be preferred, which is wickedneſſe once to think of him, for all are alike in that reſpect: but the Scripture tels us, and that for good reaſon, *That without any reſpect at all, he of his good pleaſure, and that no fleſh ſhould glory, hath choſen the fooliſh things and the vile things in mans account. hee hath choſen the n fooliſh things of this world to confound the wiſe*: then if God have ſo *choſen*, let him have his own *choice*, it is meet he ſhould, for his *choice* is the *beſt*; and the end why hee hath ſo *choſen*, is, *that he might confound the wiſe*, and ſo *o fulfill his word*, as *Paul p* expreſſeth; and thus he chooſeth not onely for ſalvation but for miniſtration, the *q fooliſh* in Mans account. *Paul* it ſeems was ſo fooliſh in theirs and others account in his adminiſtration of the *Word*, as that they could ſcarce ſuffer it, and this ſence muſt needs be good, though the place be underſtood of *Gods voice to ſalvation onely*, which cannot be the meaning, becauſe as wee may ſee *Pauls* argument a-

m *Gal.* 2.6.

n 1 *Cor.* 1. 27.

o *Iſa.* 29.13.

p 1 *Cor.* 1. 19.

q 1 *Cor.* 4. 10.

r *Cor.* 11.1.

r 2 Cor.11. 17. bout r *preaching the Goſpel*, going onwards in oppoſing the Scribe and Diſputer of this World, to them that were not ſuch, and ſo comes to declare among whom it was, that the Lord made his choice, and that was among the fooliſh in the worlds eies: but as I ſaid before, take the other for the ſenſe; and point remains true, becauſe, *that of ſuch as God chooſeth to ſalvation of them, he chuſeth Miniſters, and for ſalvation it is granted he chuſeth the fooliſh*, then it muſt needs follow, *that out of the fooliſh alſo he chooſeth Miniſters.*

Secondly, And this indeed is moſt ſutable to the Goſpell, ſ 2 Co.11.3 ſ which is it ſelf ſimplicitie, and appeares to the wiſdome of man ſo to be, and it is not meet our Saviour ſaith, to put *contraries* together, *as a new piece into an old garment, nor new wine into old veſſels*, but to have all things ſutable. Therefore t 1 Cor.1. 25. ſeeing the Goſpell is t *fooliſhneſſe*, therefore it is meet hee ſhould have *fooliſh Miniſters* in the *wiſe worlds account*, yea, and in his ſervants too, when as *they ſee as man ſees, and not as doth the Lord*, For thus was it of old ſubject to *Samuel* the *Lords* Prophet, when as the Lord ſent him to the houſe of Iſhay, *to anoint him a King* hee *ſeeing as a man doth*, hee ſaid; u 1 Sam.16 6.7. u *ſurely the Lords anointed is before mee*, but we finde that the *Lord corrects that*, and tels him, *it was not ſo, the more unlikely man, and the unthought of one, was hee that God had choſen to himſelf*, and ſo is it here, *we are not to ſee as man ſees*, but *as the Lord directs us.*

Thirdly, *God chooſeth theſe things in oppoſition to others, to aſtoniſh the wiſdome of man:* When the x *Councell* perceived x Acts 4.13 *Peter* and *John* were *unlearned men*, and *without knowledge, they marvelled*, and were *amazed:* And ſo ſaith the Apoſtle, y 1 Cor.3. 19. *He* y *catcheth the wiſe in their own craft:* they thinke that all knowledge lies in their breaſts. Now the Lord hee comes and makes fools wiſe, and ſo catcheth them, manifeſting *that their thoughts be but vain, in thinking that the wiſe be them that God hath choſen*; for it is not ſo, *for he hath choſen the fooliſh to confound the wiſe*, and therefore ſuch as are godly wiſe, ſhould

chooſe

chooſe Gods wiſe, but the worlds fooliſh things for His, ſerve before the worlds wiſe ones: and ſo I come to another exception, which is,

If it be *ſanctified*, it muſt needs be a good *help to the right underſtanding of the Truth.* 5 *Object.*

It is true, if it be *ſanctified*, ſo it is, But how or where doth that appear that ever it was *ſanctified?* Hath not the *Lord* long agone told us by his *z Prophet*, and wiſhed his to behold it, *that he would doe a marvellous work* and then hee doubles it again, *even a marvellous work and a wonder*, and then all comes to this, *that he would cauſe to periſh, and deſtroy the wiſdome of wiſe, an caſt away the underſtanding of the prudent*; and here if we could ſee, we might all of us ſtay our wondering at this ſtrange thing, and conſider, the *Lord* tels us, *it is a marvelous work, and a wonder*, and ſo our wondering and marvelling, how theſe things come ſo to be, is but a fulfilling of *Gods Word*; and men might reſt in it, and ſee in the next words, *that it is a woe to them for the former abuſe of the ſame:* and ſo now as *a Malachie* ſaith, *that he would curſe their bleſſings and that hee had done it already:* to both which *b* agrees the Apoſtle from *Iſay*, and concludes alſo *that God hath deſtroyed it:* and in another place tels us, *that it is enmitie with God.* How ſhall any dare ſay then, *it is ſanctified*, when as ſo plain a *curſe* is on it, as that we are wiſhed to beware of being *c ſpoiled by it:* Now are we wiſhed any where to beware of being ſpoiled by that which is *ſanctified to us*, in a *ſpirituall way.* Now theſe things can be *ſanctified* no further then they are of uſe, and that is but in a worldly way: for a *ſpirituall uſe* they be accurſed from it.

Anſ.

z *Iſa.* 19. 15

a *Mal.* 2. 3.

b 1 *Cor.* 1. 19.

Rom. 8. 7.

c *Co.* 2. 8.

Now another exception from theſe things thus minded is, That by this all Humane Learning ſeems utterly to be condemned. 6 *Object.*

I Anſwer, that it follows not, becauſe it is not to be allowed in this way, that therefore it is not of any uſe; for I doe acknowledge it in it ſelfe to be a good thing, and good *Anſw.*

in its proper place, which is for the repayring of that *d decay which came upon man for sin*: so, I say, it is of good use, for the repayring of that losse, and so fit for Statesmen, Phisitians, Lawyers, and Gentlemen, yea, all men so far as they can attain to it, are as men beyond and above others that are without it, yea, and beyond all other excellencies that this world can afford: but bring it once to bee a *helpe to understand the minde of God in the holy Scriptures*, and there it is *detestable filth, drosse* and *dung* in that respect, and so good for nothing, but *e* destroy, and cause men to erre, as wee have seen before: It fairs with it, as I perceive, as it doth with fire, keepe it in the chimney, and it serves as a good blessing of God, for good and necessary uses, but let it once come into the roofe of the house, and it destroys all, because it is not in its proper place: so it is here for this thing, among men, for humane and worldly imployments it is good; but bring it once to the perfecting of the Gospel, and it wil be found to be the spoyling of it.

d Gen. 11. from 6, to 10.

e 1 Tim. 6. 21.

And yet further, so far doe I acknowledge Tongues to be of use, as to yield us the translation of the Scriptures, out of one language into another, without which we that are unlearned could not come to have the letter of the word, and so far there is a necessity of it for that use: but that man which can so doe, is ever the more able to understand the spirituall meaning of the word thereby, that I deny, and withall doe affirme, that an understanding man may through the teaching of the Spirit, know the minde of God, which the other may never reach unto, according to that *f* saying of our Saviour, *To you it is given to know the misteries, the secrets of the Kingdome of heaven*, to you his *simple Disciples* it is given, but to others, the *learned Scribes* and *Pharisees* it was not given: But in this case it may faire as it did with those that built *Noahs* Arke, they made a place of safegnard for others, but were drowned themselves: so these men may prepare a good helpe for others, but themselves be altogether without

f Mat. 13. 11.

the

the benefit of it: A Lantherne you know is of good uſe, to contain the candle, but let one carry it in a darke night and it will do him no pleaſure without a candle lighted in it; of the ſame uſe is the letter of the word, it is but as a Lanthern or candle without light. Now the Spirit is the light of the letter, and ſo is the Apoſtles *g* oppoſition: ſuch men then in that reſpect may bee a helpe to others, and yet when all is done be but caſtaways themſelves, ſeeing as we have before ſeen the Ægyptians and Babylonians in this kinde of learning did excell. And it is none other bleſſing then what the Pope, Cardinalls, and other profeſſed enemies of the truth (as all for the generall confeſſe them to bee) have in as great a meaſure, and beyond many others that profeſſe to know the truth, and ſtand ſtifly for this, as a ſpeciall helpe to underſtand the true meaning of the Lord in the word, which if it be ſo, then by their own grants they have the advantage of them, and ſo are to be reverenced of themſelves, to have more knowledge in it then they: ſo then they are to acknowledge their errour, in counting themſelves wiſe above what is meet, or elſe muſt be forced to confeſſe, that that learning is invaleable for finding out of the minde of God. Neither for all this, would I have any to conclude of me, as ſome affirm, that I hold all learned men to be excluded from the ſpirituall meaning of the Word, God forbid, for,

g 2 *Cor.* 3.

Though the Apoſtle *h* ſay, *not many of ſeverall rankes*, yet he ſaith not, *there is none*, but yet *not many*: There was one *Ioſeph* of *i Arimathea*, one *k Nicodemus*, one Deputy *l Sergius Paulus a prudent man*, and divers of *m the Prieſts*. But this was not uſuall, for it is hard for ſuch men to entertain the truth. Gods ordinary way is among the fooliſh *n* weake and vile, ſo that when as the wiſe, rich, noble and learned, come to receive the Goſpell, they then come to make themſelves equall with them of the *o* lower ſort, the *fooliſh, vile and unlearned*; for thoſe be the trne *p* heirs of it, and therefore it was not in vain that *Iames* ſaid *q Harken my beloved brethren, hath*

h 1 *Cor.* 1. 26.
i Mar. 15. 34.
k Iohn 3. 1. *Act.* 13. 7.
l Act. 6. 7.
m 1 *Cor.* 1. 27, 28.
n Iam. 2. 5. *With Mat.* 11. 5.
o Rom. 12. 26.
p Iſa. 61. 1.
q Iam. 2. 5.

not

not God choſen the poore, he well ſaw that the rich and carnall were dull of hearing of this matter, but yet he tels them *God hath choſen the poor of this world to be rich in faith*, and upon this conſideration it is that hee wiſheth the *r Brother of high degree to rejoice in that he was made low*, that is, *brought in his mind, and account equall with the poor, accounting himſelf never the higher for any ſuch excellencies*: and ſo *the Brother of low degree, to rejoice in that hee is exalted*, that is, *that hee was made a ſ King and Prieſt unto God, and was ſet in heavenly places with Jeſus Chriſt*; ſo as the one is made low in reſpect of any *fleſhly confidence* hee hath in ſuch things, the other is *exalted*, being *outwardly poore*, by being in *Chriſt Ieſus*, and ſo they both meet in one; but now by reaſon *of the ſmoke that is riſen out of the bottomleſſe Pit*, and *that the Devill is t caſt out of heaven, and all his Angels with him to the Earth*, which Angels were *the faln u Stars that he drew after his tail*, that now he hath by reaſon of them *hatched* ſince a Religion in the world, as that he would have the *wiſe*, the *rich*, the *noble*, the *learned*, the onely ones, and the *poore* muſt be beholden to them, when as this is like himſelfe directly to oppoſe *Ieſus Chriſt*; ſo, as that we may truly ſay with the Prophet, *Lord, who hath believed our report, or to whom is the arme of the Lord revealed.*

r Iam. 1. 9, 10.

ſ Revel. 1. 6

t Epheſ. 2. 6

u Rev. 2. 61

7 *Object.* But it is yet further objected to be the manner of ſuch as cannot themſelves attain to that *excellency* that is in another, to diſparage that in them that ſo they might advance themſelves.

Anſw. This I confeſſe is a *carnal courſe*, that ſuch as are themſelves fleſhly are ſubject to take, and it may as well be my fault as anothers; but yet I profeſſe in the preſence of the *Lord*, that I do not allow my ſelf in any ſuch courſe. Neither doth ſuch an exception as this beſeeme a man *that is lead by the Spirit of Truth* for to make againſt any *ſervant of God*, that profeſſeth *oppoſition* to ſuch things, as profeſſing to be led thereto by the *word* and *Spirit of Truth*, for it ſavours ſtrongly of the *fleſh*, and is too ſutable to the *practiſe of reprobates*, whoſe *practiſe*

is

is to take *things in the evill part*, whereas *love* by which *all the Saints ſhould iudge, iudges the beſt of things*, till ſuch time it can eſpie any cauſe ſo to doe. And for the *lifting up of my ſelfe* to be ſure *if* I ſo doe, *Gods word* it is, *that he will pluck the mighty from his ſeat*, and then you may bee ſure, that according to his *word* my *fall will be far greater then my exaltation can poſsibly be*, and therefore it were beſt for all ſuch as ſo conceive, to *commit the iudgement to the Lord*, and themſelves *iudge nothing before the time, nor ſpeake no more preſumptuouſly: let not arrogancie come out of your mouth, for the Lord is a God of knowledge, and by him enterpriſes are eſtabliſhed.* But yet after this manner of reaſoning, *carnall men* may overthrow the whole Goſpel (For whereas the Scripture ſhews *that Jeſus Chriſt was without form, or beauty, or any ſuch thing, wherefore he ſhould be deſired*, the *carnall man* will ſoon ſay no other but ſuch a one would be ſo *fooliſh*, as to part from *honours, riches, credit*, and ſuch like, to endure ſo much ſorrow and need not, and whereas the Apoſtle *x* ſaith, *that he took on him the forme of a ſervant*, they would ſoon anſwer, and good reaſon why, becauſe he could not be a Maſter: and whereas it is ſaid, *hee choſe the poore*, that will they ſay, he muſt needs do; *and the fooliſh*, for none of the *rich* and *wiſe*, would be ſo *ſimple*, as to follow him: and whereas he ſaith, *love not the world, nor the things in it*, good cauſe why will they ſay, for ſuch fools as you, know not how to get it, or elſe, to be ſure, you would love it as wel as others. And thus have I given you a glimpſe, how that by this manner of carnall arguing, we might overthrow our own *ſalvation, & ſit down in the very vale & ſhadow of death*, as *full of darkneſs*, as this *argument* is *deſtitute of Truth*. *x Phil. 2.*

And thus having anſwered to ſuch exceptions as I know of made againſt this truth: I come now to ſuch Uſes as it ſhall afford us. The firſt is

To diſcover to us the *depth of the great Woe, that the world lyes under*, ſet forth & *revealed to us*, in which the *word of the Lord is fulfilled*, and men ſee it not: and this you know the *1 Vſe. y Revel. 9. from 1. to 11*

Scrip-

Scripture in ſundry places makes the *depth of a iudgment*, as in *Hoſea, Ephraim is ſaid to have here and there gray haires, and yet he ſaw them not*; and in this we know was the ſtrength of
2 *Theſ.* 2. 11. that *a great Iudgment, that men ſhould confidently take lyes for truth*, this is there made the *depth of their woe*. And the
* 1 *Tim.* 4. 2 like is manifeſted * elſwhere, by the ſame Apoſtle, declaring, *That though they ſpeak lyes, yet they were ſo ſeared in their Conſciences, as that they felt, nor feared no danger that they were in*, no more *then the man that lying drunk did, though*
Pro. 23. 35. 35. *he lay ſleeping on the top of the Maſt, and ſo ready to be drowned, yet he feared it not*; and yet ſuch is the caſe, the Sun and the Aire being *darkned*, their *condition* muſt needs be woefull: and yet this is the caſe of the inhabitants of the Earth, that they cannot be brought to believe, but that they are in a very good caſe, though *that the light of the glorious Goſpel,*
a 2 *Cor.* 4. 4, 6. *which is the Image of God, doe not ſhine unto them*, as *a* ſaith the Apoſtle. Now that by which this Sun is ſaid to be *darkned, is the ſmoak of the bottomleſſe pit*, and that we ſhall finde to be the *glory and power of the falſe Church*, called by the name of the *Bottomleſſe pit*. And that this may the *better appear*, we finde many *b* places in the *Scriptures*, *manifeſting the glory of God, and his power to be his ſmoak*: Now becauſe
b Iſa. 6. 4. *a King.* 8. 11, 12. *with* 15. *Rev.* 8. God hath *ſmoke* in his *Temple*, ſo hath *Gods adverſary* in his Temple alſo, or rather, his *bottomleſſe pit*: After his *ſmoak* in *Revel* 9. 2, 3. *there follows power*; and if you look in the 7, 8, and 9 Verſes, there is their glorie; and it doth further appeare by the thirteenth Chapter and the third Verſe, *that it was ſo great power and glory*, as *that all the world wondered, and admired it*; and yet this *Jeſus Chriſt accounts a great woe and plague to them*; Now part of this *woe*, I believe is this learn-
Rev. 16. 10, 11, ing, which we have here in queſtion, for as wee have before manifeſted, *the Sun light of the Goſpel of Jeſus Chriſt allows not*, for the *glory of Chriſts Doctrine is, that it is of the Spirits*
2 *Cor.* 3. 12. *teaching*: for when we behold the glorie *of the Lord* in the moſt *perfect meaſure*, ſo as *we are changed thereinto from glorie*

to

to glory, yet all is from the Spirit of the Lord, ſeeing that hee is the promiſed Comforter, that is to teach us all good things belonging to our perfection. Then it muſt needs follow that is a ſmoakie power and glory, flowing *from the Kingdome of Sathan, and ſo a part of the taile that c the Dragon drew the Stars withall after him*: and hence comes it to paſſe, that now inſtead of the Spirits teaching, according to *Peters Propheſie*, here are a generation that doe ariſe, *which privily bring in damnable errours, and ſo for that end forſaking the Spirit of truth, they ſpeake lyes through hypocriſie*, as *Paul* alſo witneſſeth they ſhould doe, pretending now that the true and right way for underſtanding the Scriptures and minde of God was, that men for that end muſt learne a part from others, onely for that worke, and ſo to be taught in Tongues, and divers Languages, and have their wits exerciſed in Arts and Sciences humane: and ſo ſuch a flouriſh beares this in mans conceit, as that it ſeemes the onely way that can bee for a man to be made fit for this worke: ſo that before while the Angels kept their ſtation in heaven, the Spirits ſimple teaching was judged ſufficient without theſe things for this work, they now being falne from thence to the *earth, and having the key of the bottomleſſe Pit*, thence it being opened, now ariſeth up *d Plato* and *Ariſtotle*, and a multitude more of Heathen Philoſophers. Theſe are the *foure Angels that ſtand on the foure corners of the earth, holding the foure Windes that they ſhould not blow on the Earth, neither on the Sea, neither on any Tree*, as being thoſe that have the whole power of Preaching in their hand, not ſuffering any to blow but who they pleaſe, & ſo *do withhold the truth in unrighteouſnes, declaring thereby they be under the wrath of God*: & they ſeem to yield theſe ſtarry Principles, very fitting in their own underſtanding, better to furniſh them with *fitneſſe to open the mind of God*, then His *Spirit* can do; whereas before, when as the perfect teachings of the holy Spirit was in force, theſe men of all others were by reaſon of their *learning* and *wiſdom*,

c *Rev.* 12. 4.

2 *Pet.* 2. 1.

1 *Tim.* 4. 2.

Rev. 9. 4.

d *See Iohn Bale on Re.* 9. 1.

Rev. 7, 1.

Rom. 1. 18.

the moſt unutterableſt men that were in the world for the receiving of the truth, as appears by the teſtimony of *Luke*, and is not yet for all the great Sunlight of the glorious Goſpell of *Chriſt*, which theſe men profeſſe, they have theſe black ſmoakie principles ſtill ſo ſtifly ſtood for, as that there is no removing of men from the high conceit that they have of them. And doth not this ſufficiently declare as the Apoſtle ſaith, That God hath blinded the minds of men, ſo as they cannot ſee, but are ſo much the blinder becauſe they ſay they ſee: and hence came it to paſſe, that I for mentioning *Plato* and *Ariſtotle*, and ſuch like, was demanded how I came by the knowlede of that, if not by Hunane Learning: with contempt caſt upon it, as if that which I had from them being Humane Learned Men, was of it ſelfe ſufficient to overthrow the matter, which I had there delivered.

Acts 1.18.

2 *Cor.* 4.4.
John 9.41.
Object.

Anſw. I anſwered then as I do ſtill, it was none other but as *Paul* mentioned to the *Athenians their own Poets* and yet for all that he was as great an enemy to Humane Learning as I, and greater too. And it is to be minded, as I have before declared, that I do not oppoſe the knowledge of Humane things, nor yet denie but that we may be acquainted with their ſayings, as the Apoſtle himſelf, and our Saviour was, yea, and that ſometimes wee make uſe of them too, as occaſion requires, as I have done here, though ſparingly, and but ſeldome, and when it is, that it be of great uſe, as it was at thoſe three times that *Paul* did uſe them, and no more, that I remember in all the Scripture. Now this you ſee the Spirit teacheth, and therefore it cannot properly be called Humane Learning, eſpecially in my ſence that I have to doe withall, which is to oppoſe that which is maintained to make men fitting to open the minde of God in his Word, which is by the learning of tongues and arts, as of neceſſity, whereas this is uſed but by the *by*, and not to finde out the Truth with, but it being ſufficiently before proved, by themſelves alſo. It is the Spirits order to gain there acknowledgment

Acts 17.

Acts 17.28.
1 *Cor.* 15.33
Tit. 1.12.

ment of it, and this is no other learning, but what every man without any Scholerſhip (as ye call it) may attain unto, whereas that that is ſo much gloried in, is, that a man is able aptly to ſpeak according to art and knowledge in the Sciences, and this is it by which men yet ſtill are hatched and bred up, and this I believe was the meanes of bringing in all thoſe abominable errours that the Earth hath drunk in, both in Doctrine and Practice, and ſo have occaſioned thoſe noyſome luſts that drown men in perdition, that the man of God is to flie, as beſt beſeeming the tail of the Dragon, and ſuting with this great wo which is further manifeſted, by comparing the Miniſters of *Jeſus Chriſt* and thoſe together. Now what marks they be knowne by, you may read in 2 *Cor.* 6. from the third to the 11 Verſe, where as in a Looking-glaſs, you may behold the true Picture, both of the one, and of the other: By them wee approve our ſelves as the Miniſters of Chriſt, and give none occaſion, why our Miniſterie ſhould be reproved, ſaith *Paul*, In much Patience, in Afflictions, in Neceſſities, in Diſtreſſes, in Stripes, in Impriſonments, in Tumults, in Labour, in Watchings, in Faſtings, by pureneſſe, by knowledge, by long ſuffering, by kindneſſe, by the Holy Ghoſt, by love unfeigned, by the Word of Truth, by the power of God, by the armour of righteouſneſſe, on the right hand, and on the left, by honour and diſhonour, by evill report, and good report, as deceivers and yet true; as unknown, and yet known, as dying, and yet behold we live, as chaſtened, and not killed, as ſorrowfull, and yet alway rejoicing, as poore, and yet making many rich, as having nothing and yet poſſeſſing all things. Theſe ye ſee are the marks by which *Paul* approves himſelf with his fellow labourers, to be the Miniſters of Chriſt. Now the quite contrary may be read in thoſe that profeſſe themſelves ſo to be: They diſprove themſelves to be the Miniſters of Chriſt, in all theſe things. *where is their patient bearing with the contrary minded*, as *Paul* ſaith, *the f ſervants of God* ſhould doe? and where are their

Rev. 12. 16
1 *Tim.* 6. 10 12.
Revel. 12. 4.
f 2 *Tim.* 2. 24, 25.

their afflictions which they suffer, with their necessities and distresses? are they not for the most part full of all outward necessaries? What are they in distresse for? How many stripes doe they suffer, or shall have neede so to doe, be they but observant of their Canonicall obedience? How many, nay, where are any imprisonments that they suffer, or at least need to doe, if they live according to their own Laws? And for tumults, they are so far from abiding any, as that they be far more ready to make them against others, then to endure them themselves: and for their labours, which what he means you may perceive by 1*Cor.*4 12. and that to be sure they are guiltless of: and so for their watchings, & fastings & all, the rest being duly considered of, we may read the quite contrary fulfilled in them, so that of necessity there will appear as void a difference, as is betwixt light and darknesse, & those persons more fitly suting that description belonging to the *g* Locusts then with this description here of the *h* Apostle, so far are they from what they pretend themselves to be, as that the words of the Prophet, came truly to bee fulfilled in them, *that their i wisdome and their knowledge perverts them, or causes them to erre, and is the wickednesse they trust unto*: and this is it that lifts them up in their own conceits, so far as that they thinke in their hearts, and stick not to say also with their tongues, that they are for the ministration of the word, and none else: and the Lord saith, *that their wisdome and knowledge is the cause of this their errour*, and they say, it is the means of right understanding: now whether is to be believed God or they, let all judge, especially when as we see, that the Lord himself is against them for it, in denying others he denies them, saying *therefore shall evill come upon thee, and thou shalt not know where it ariseth*, &c, all which declares the depth of the woe they lie under, for is not this a wofull thing, that of that which God hath made a curse men should make a blessing, and that against his will, and say that his minde cannot

g Rev. 9. from 7 to 11
h 2 Cor. 6. from 3 to 11
i Isa. 47. 10.

not be knowne ; what can be more againſt him.

In the next place, that being ſo, that men taught by Gods Spirit, are through it ſufficiently made able to know his mind in word, then it teacheth us not to account any man any whit the nearer to underſtand the Scriptures by any humane excellencies, but rather let us be ſuſpitious of him that hath them, for the ſame : eſpecially if he make uſe of them in thoſe things, for, as wee have ſeene they bee dangerous to be leaned unto. It is his high time that now wee ſhould all awake from ſleepe, and watch in the Spirit, and ſo let the Lord have all the praiſe and glory of his own grace, *Not unto us, Not unto us, but to his name be all the glory, ſeeing it is he only that doeth great things.* 2 *Vſe.* *Rom.* 11. 19.

Alſo it may teach all men to ceaſe pinning of their faith upon the ſleeves of Learned men, for there is no good cauſe why wee ſhould ſo doe ; but to ſee with our own eyes, ſeeing that the juſt is to live by his own faith, and to beleeve what the Lord hath ſaid, which is, *that he hath* k *hid thoſe things*, that is, the miſteries of the Goſpel (among which, this which now is declared is one) from the wiſe and learned, and this I verily believe is the wholſome Doctrine of the Goſpel, and which hath againſt it the wiſe and learned, oppoſing and denying of it to bee ſo, and ſo confirming the words of our Saviour : therefore neede wee not to wait for their witneſſe to it, but to bee glad, and rejoice to ſee his ſaying made true, That hee will reveale them to babes, that is, ſimple things in the Worlds eye and account, and with this conſidetation to overlooke all contempt that can be caſt upon us for the ſame : For ſo is it now with men, that they judge that nothing is hid from ſuch and ſuch, when as wee are to expect the fulfilling of the Prophecie of l *Zachery*, *that the* LORD *will cut off the names of the Idols, and the uncleane Spirits of the Land,* *k Luk.* 10. 21

l Zach. 13. 2.

and

and that while they Prophecie their Father and Mother that begat them, ſhall runn them through with the ſword of the Spirit, and ſay, that ſhall not live, becauſe they told lies in the name of the Lord, and then ſhall they be aſhamed of their Viſion; and it then ſhall be knowne, that their garments, by which they be known and taken knowledge of to be Miniſters, are *garments of deceit*: and at that day ſuch Prophets ſhall be aſhamed of themſelves, as that they ſhall diſclaim themſelves for very ſhame, to ſtand in any relation to ſuch Prophets, as there the Prophet ſhews, when are their neereſt friends with contempt ſhall refuſe them, and run them through, ſaying, *thou toldſt us lies in the name of the Lord*; ſuch light it ſeems ſhall then appear, as that they themſelves ſhall count him no *Prophet*, that is ſo made by mans teaching: Now this teaching in queſtion, is but mans teaching, and therefore when as the cleer light appears, they ſhall be aſhamed of it, though now they prefer it.

m Zach. 13. 4, 5.

3 *Vſe.* This Conſideration alſo miniſters matter of thankfulneſs to God on our parts, for his exceeding kindneſſe towards us in *Chriſt Jeſus*, for that hee is pleaſed to reveale theſe great Myſteries, to ſuch mean and ſimple things as we are, when as he conceals them from the wiſe and prudent: This n uſe *Chriſt Jeſus* himſelfe makes, and gives us to underſtand the true cauſe why, and that hee makes not any excellencie in them, more then was in others, but onely according to the the nature of the Goſpell, the good pleaſure of God, which is indeed the onely ground of all our happineſſe, and bleſſed muſt needs all thoſe be, that can with our Saviour truly conclude with the ſame. And ſo I come to the next point; for having found out who be the Learned men that *Peter* here intends, whic is, they are tanght by the Spirit of God: then it muſt needs follow, that they that are not ſuch, are the perverters of theſe and all other Scriptures to their own deſtruction: and ſo this is another Obſervation.

n Mat. 11. 29.

That ſuch as are deſtitute of the Spirits teaching, though furniſht

niſht with Humane Learning *are the perverters and wreſters of theſe and all other Scriptures to their own deſtruction.*

The truth of this Concluſion appeares plainly confirmed to us in the *o Phariſees*, as our Saviour declares in many particulars plainly diſcovering the * *blindneſſe of theſe learned Teachers*, in eſteeming and preferring of things leſſe in themſelves, above ſuch as were farre greater, as the proportion is made betwixt the *Gold of the Temple, and the Temple*, and the *Altar and that which was offered thereon:* and ſo blind were they that they counted that moſt *holy*, which the *Temple* and the *Altar* made to be *holy*; and the ſame *p* elſwhere appears, that for all their Learning, they taught directly againſt the *minde of God in his Word.* Wee may ſee the ſame further commended to us *Barjeſus*, one full of all *q ſubtiltie* in this kinde, but a *turner from the Faith*, and not to it, and a *perverter of the ſtraight ways of God.* The like is to be obſerved in *r* thoſe of whom *Paul* ſpeaks, *that would be Doctors of the Law, and yet knew not what they ſaid, nor whereof they affirmed*, ſo wiſe their Humane Learning did help to make them.

o *Mat.* 5. 21
* *Mat.* 23. *from* 16. *to* 19.
p *Mat.* 15. *from* 3 *to* 7.
q *Acts* 13. 6.
r 1 *Tim.* 1. 7

Now from the *Word of God*, good Reaſons may be obſerved, further to confirme this, as firſt, *Reaſon* 1.

Becauſe nothing but the *Spirit of God* can bring any to the *true knowledge of the Word of God*, and ſo ſaith the ſ Apoſtle, *We have received the Spirit of God, that wee may know the things that are given us of God*; and *Peter* t tels us, *that no Scripture is of any private interpretation*, but in oppoſition to that, the Apoſtle ſets the *Spirit*, and oppoſes it to the *will* of Man, and ſo declares that the *Spirits interpretation*, where it is, is a *publike interpretation* and not *private*, and that Men, though indued with great Learning, having not the *Spirit of God*, can give but a *private interpretation* according to the Apoſtles *intent:* let men judge what they will though it be the Pope, and all his Councels of Cardinals and Biſhops, and the reſt of that learned Rabble, yet they being deſtitute

ſ *Cor.* 2. 12.
t 2 *Pet.* 1. 20, 21.

of

of the Spirit, can give but a private interpretation according to the Apostles minde: whereas if a Man have the *Spirit of God*, though hee be a Pedler, Tinker, Chimney-sweeper, or Cobler, hee may by the helpe of Gods Spirit, give a more publique interpretation, then they all, for as *u Paul* saith of *love*, the same is to be said of the *Spirit*, *Though men did speak with the tongues of Men and Angels, and knew all secrets, and had all knowledge, yet this is but as a sounding brasse, or tinckling Cymball* without the *Spirit*.

u 1 Cor. 15. 1. 2.

Reas. 2. Another Reason is, because this was one end of *Jesus Christ* His comming into the World, *that they that x see might be made blinde*, and this cleerly appeares in the Pharisees, those learned wise men that counted the common people as accursed, because not knowing the Law, and they themselves seeing, *blessed ones*: and therefore *y* say they, *Do any of the Rulers, or Pharisees believe in him*, as touching, that the Rulers and Pharisees must needs know the Truth, when as these were *blind guides*, as our Saviour saith, and so much *z* these took notice of that he so accounted them; and so also those that were *blind* in *mans sight*, as was the *blind man* there spoken of, *Hee sees the gift of God, and believes in Jesus Christ for his salvation*, and yet they refuse the knowledge and light of this *seeing a man*, and upbraid him for being borne in *sins*, and for going about to teach them, scorning that such learned men as they should be taught of such as he was, though *Iesus Christ* hath made him learned, and given himself for him.

x Iohn 9. 39.

y Ioh. 7. 48.

z Ioh. 9, 40.

a Ver. 29.

3 *Reason,* Another Reason is rendered out of the Words,

Because such are unlearned and unstable ones: for as before we have seen such persons are destitute of the true learning, so also are they in an unsetled and unstable condition, seeing as the Prophet *b* witnesseth, *that the Spirit is the establisher*, neither can they be rooted, and established in the Faith, according to the Apostles *c* saying, seeing they be not *founded* on the *Rock Christ Iesus*, but on the *sands* of Humane Learning,

b Psal. 51.

c Col. 2. 7.

ning, arising from a fleshly minde, destitute of the Spirit of Truth, for they have not learned, as the Truth is in Jesus:

Again, it must needs be so that such must pervert the Scriptures, because it is impossible for them to goe beyond their principle. Now their principle is errour, as the following words declare, and by it they be guided, and lead, even the whole heap of them, as big as it is, *and these shall satisfie mens lusts, and turne them from the Faith, unto Fables*. as the *d* Apostle long agoe hath foretold: For such as are themselves of the flesh, turn all things to fleshlinesse, for that is it which they savour, for to the unclean all things are uncleane, their Consciences being defiled, as *e* witnesseth the Apostle: hence was it that when as our Saviour *f* bade the Jewes to *destroy this Temple*, meaning his *g body*, they themselves being *carnall*, understood him to speak of the Temple of *Jerusalem*. And so the Capernaits, when as *Jesus Christ* tels them, *He will give them h of his flesh to eate*, they being *carnall* cannot beare it, and all because they be destitute of the Spirit, for it was in a spirituall sense that he intended it: And the like is to be seene in *Nicodemus* a Pharisee, and so a *learned man*, being a Teacher, and a Ruler of the Jews, this man for all this when as *Jesus Christ* tels him *that hee must be borne again*, otherwise *he cannot enter into the Kingdome of God*, hee seeing no further then into the *naturall birth*, demands how that could be, *that a man when hee is old should enter into his Mothers wombe, and bee borne againe*, so destitute was he of the spirituall meaning of the minde of *Jesus Christ* in his *Word*.

4 *Reason.*

d 2 *Tim.* 4. 4.

e Tit. 1. 15.

f Ioh. 2. 20.

g Ver. 29.

h Ioh. 6. *Verse* 53. 60 63

Ioh. 3. 1, 3, 4

Another Reason (mee thinks) included in the words is;

5 *Reason.*

Because such Persons are usually *vessels of wrath, prepared to destruction*, therefore they drive all to the same end, to which themselves belong: the *Gospel is the savour of life to life in them that are saved, but is the savour of death to them that perish*: Yet would I not from hence have any to conclude,

that I deny ſalvation to learned men, as ſome in effect have affirmed (as I heare) of me, for the Scripture is againſt it,
1 *Cor.* 1. 26. as is already before declared from the *i* Apoſtle, though there be *not many*. But yet this for certain is the worſt work that a *carnall man* can undertake, to meddle with the Scriptures, ſeeing that hee abuſeth them, and that to his owne deſtruction: for the *Word* is a Sword with two edges, which whoſoever that is carnall meddles with, it will run into his
k Rom. 2. 5. *heart*, to *k harden it againſt the day of wrath*. And ſo I conceive the point is cleere and plaine, *That men without Gods Spirit, though furniſht with Humane Learning, doe wreſt the Scriptures to their own deſtruction*

1 *Object.* But here it will then be demanded, how ſhall wee know whether we have the *Spirit of God*, or the *ſpirit of Errour?*

Anſw. I anſwer, that the *Spirit of God is a ſufficient witneſſe to it ſelf*, ſeeing, that the *Spirit* is *Truth*. Now this agreeing as it doth with the *Word*, needs not any other *teſtimony* of it ſelf, becauſe it is the *witneſſe of God*, and that is the *greateſt*, as ſaith
l 1 *Ioh.* 5. 6. John, *the l ſpirit beareth witneſſe*, for the *Spirit* is *Truth*:
m 1 *Ioh.* 3. and again, *m hereby we know that he abideth in us, even by the Spirit that he hath given us.*

Next, it is to be knowne by its *operations* and *works*: as firſt it *ſavours ſpirituall things*, *they that are after the fleſh*,
n Rom. 8. 5. ſaith the Apoſtle, *n ſavour the things of the fleſh, and they that are after the Spirit, the things of the Spirit*. And againe,
o Verſe 10. *the o Spirit is life for righteouſneſſe ſake*, and is ſaid to be of
p Verſ 11. a *p quickning and an enlivening nature for righteouſneſſe*.
q Gal. 5. 22, 23. The fruits of it are further manifeſted in *q* other places. Now theſe things being found in us, doe witneſſe for *GOD* againſt *errour*, though it ſet it ſelfe up with never ſo high a
Object. 2. hand. And yet here (me thinks) I heare the worldly *learned*
r 1 *Kin.* 22. 24 *men* ſaying to me as did *r Zedekiah*, when went the *Spirit*
Anſw. *of God* from them to ſuch as I ſpeak of? To this I anſwer, That with *Zedekiah*, ſuch perſons doe but beg the queſtion, and take for granted like him, that which they never had, for

that

that could never depart from him which was never with him: therefore though hee were *great* and his *companions many* as is *s* shewed, and that *Micajah* was but one poore Prophet alone, and hated of the King, yet he had the *Spirit of God*, when as all the other were led and ruled by the *lying spirit*; and though *Iesus Christ*, and his *learned ones* cannot be believed of the great and honourable Prophets of the World, but by *Zedekiahs* shall be smitten on the Cheeke, when by them this question is demanded of the *Lords Prophets*, yet this answer may be given them, that when as they come to hide themselves in secret, and to be ashamed of their *Vision*, and that the *t seven last plagues* come to be fulfild, spoken of in the *Revelations*; then they shall find the *truth* of the *testimony* that is born against them, though in the meantime the *servants* of the *Lord* be committed to prison, there *to eat the bread of affliction, and the water of affliction* for their *testimony*.

s Verse. 6.

t Rev. 15. 1.

But though it be granted that Humane Learning is no help to understand the mind of *God*, yet is not usefull to furnish us with words to expresse our selves in the delivery of the Gospell?

Object. 3.

I Answer with *Paul*, that the whole *Scripture is given of God, and is profiable to make the man of God absolute and throughly u furnished to every good worke*, whence I conclude, that if the *Scripture be perfect* and *absolute for every good work*, then it is so for that, so that then there is no need of *mans wisdom* to help the *Ministers of God*. And so yet further saith the Apostle, that he *x preached the Gospel not with wisdom of words*, if not with *wisdom of words*, then I conclude, they were needlesse, and so much the next words declare, *lest*, saith hee, *I should make the Crosse of none effect*. And againe, *I, Brethren*, saith he, *when I come unto you, came not with the y excellencie of words, or of wisdome*, shewing unto the Councell of God, but frees himself from it, denying that his *preaching stood in the z inticing speech of mans wisdome* but on the contrary,

Ans. 3.

u 2 Tim. 3. 16.

x 1 Cor. 1. 17.

y 1 Cor. 2. 1

z Verse 4.

in the plain evidence and demonſtration of the Spirit. And afterwards he gives the *a* Reaſon for it, *that their Faith ſhould not be in the wiſdome of men,* by which it ſeems it is ſubject ſo to be, if that were uſed. And ſo we find that indeed it is, and not in *the power of God, by the plain demonſtration of the Spirit*: and though in all this one would think the Apoſtle had ſaid enough in this matter for the manner of the delivering of the *truth*, yet for all this hee hath not done with it, but minds it yet *b* againe, ſaying, *Which things as wee know them, ſo we alſo ſpeak not with words, which mans wiſdome teacheth.* And ſo again, he *c* ſlightly paſſeth over the words of the falſe Teachers, as not worth the knowing or regarding: therefore he ſaith, *when he comes he will know, not their words, but their power.* And ſo againe, hee condiſcends to the falſe Teachers, ſo far, as to confeſſe *that he was d rude in ſpeaking, but not ſo in knowledge*: by all which places it plainly appeares, that *mans wiſdome is to be rejected*, even in *ſpeaking the Word of God*, and that none are to affect any excellencie that way, but to content themſelves even with the uſe of the *naturall abilities* they have, without any art or skill in learning further.

a 1 Cor. 2. 5.

b 1 Cor. 2. 13.

c 1 Cor. 4. 19

d 1 Cor. 11. 6

Object. 4. But *Apollos* is ſaid to be an *eloquent man*, and *mighty in the Scriptures, Acts* 18. 24.

Anſw. And ſo doubtleſſe was *Paul*, and *Moſes* and thoſe mentioned in *Acts* 19. and yet, as I have before manifeſted, that when as all theſe came to receive the *faith* they left, forſook, and contemned all that: ſo do I believe was it here with this man, that when as he came to be taught further in the knowledge of Chriſt, that he then became more and more ſutable to the *rudeneſſe* and *ſimplicitie of Preaching the Goſpel*, aſwell as *Paul*, for never afterwards doe wee read that hee was commended by that term, for ſuch manner of excellencie was proper to the *Law*, and not to the Goſpell in any degree. But Secondly, take it for granted that hee perſiſted in his *eloquence*, yet it appeares that it was ſuch as hee had obtained

by

by being *mighty in the Scriptures* : and this alſo further juſtifies a former Anſwer, *that the Scripture alone is ſufficient to furniſh us with expreſſion.* So now the point remaining *true* for all this, *That men deſtitute of the Spirit, having* Humane Learning, *do pervert the Scriptures to their own deſtruction.* This in the firſt place may teach

All men, that are without *Gods Spirit*, how wiſe and learned otherwiſe they ſeeme to be, to beware of medling with the *Scriptures*, it is the worſt work that poſſibly they can undertake, for in ſo doing they meddle with that, in which they have no skill, and ſo wound themſelves: for it is a *ſharpe two edged ſword*, and they having no skill to handle it, to be ſure, it will dangerouſly wound them to their own deſtruction: but ſeeing the *truth* is ſo, as that they have neither *eares to heare*, nor *hearts to underſtand it*, therefore I will thus paſſe it over: and *Vſe* 1.

In the next place, take notice that ſuch perſons without *Gods Spirit*, what ever they be elſe, yet they be both *unlearned* and *unſtable men*, according to the *minde of God*: ſo the *unbeliever* is called of *Paul*, an *unlearned man*: and ſo much in effect, *f James* tels us, of a Faithleſſe mans *inconſtancy*, that *he is toſt about like a wave*, and is *unſtable in all his ways* of Religion, for indeed wanting the *Spirit* to *eſtabliſh* him, he is driven hither and thither of every blaſt and breath of *mans wiſdome*, and ſo much experience, without any more Scriptures daily proves upon every change of *Orders*, and *Ordinances of Religion*: how confident have many *wiſe worldly Learned men* bin of their *ſtability* for being brought to yield to this or that, when as the raging wave of the Sea hath roared but a *little*, how have theſe men falne from their ſuppoſed *ſtabilitie* and *ſtedfaſtneſſe*, ſo that inſtances I need not name, every ones ſmall experience can bring forth enough: but from all this there is given us to ſee the Scriptures fulfilled before our eyes, for our confirmation, and their juſt conviction. *Vſe* 2.

e 1 *Cor.* 14. 24.

f Iam. 1. 6, 7, 8.

Now

Vſe 3. Now in the next place I will manifeſt in ſome few particulars, how theſe learned men, but according to *Peters* intent unlearned men, doe pervert the Scriptures, making their interpretations as carnall as themſelves, for whenas the Scriptures ſpeake of learning, and ſo by it doe for the moſt part commend unto us the learning of the Spirit of Truth, as before we have ſeene from this Text, and many more places, theſe perſons preſently apply them to Humane Learning, and the Texts are all by them wreſted and perverted: and in this kinde many inſtances might further be alleadged. Firſt concerning the Church, whereas the Scriptures doe Authorize Chriſtians to gather themſelves together in Chriſts

g Mat. 18 20. Gods preſence in ſo do-

TIGHTLY

BOUND

h Levit. 2 11,12. *2 Cor.* 6. 1 Pſ. 132. 1 14. *Rev.* 13. *Rev.* 2.1. *i* 2 *Cor.* 6. 16. *with* *Heb.* 3.6. *with* 1 *Pet.* 2.5. *k Act.* 7.47. 2050. *l Iſay* 66. 1, *m Iohn* 4.21 *n Mat.* 18. 20.

the intent of the place, three come together in contrary to the ſcope of are in Church Order, power of binding and Jeſus his approving of here in the Scriptures is any but his *h* Church- ſcriptures ſpeake of the applying theſe ſayings *upon Chriſt by faith*, theſe Titles to their houſes of Rome, calling them the houſes of God and Temples for him to dwell in; though the Scriptures be plain to the contrary, as *Stephen* declared to the *k* Councel long agoe, and that from the Teſtimony of the *l* Prophet long before: and ſo our *m* Saviour himſelfe to the woman of *Samaria*, denying for the time to come any ſuch places, as the Jews and Samaritans doted on, but tels her, and us, that ſpirituall ſervice in *n* any place, as he ſaith himſelfe ſhould pleaſe him, thongh it wil not give carnall men content, Likewiſe are not the Scriptures alleadged frequently by theſe learned

men

men for the Nation & people for being the Church of God, and for the same end, Nationall observances as the High Priest consecrated and set apart for the services of the Church, and so under him the rest of the holy Priests with their holy garments, and tithes and such like for their maintainance, and for this purpose the Scriptures alleaged in a most plentifull manner, both from the Law and the Prophets, for the justifying of their names, orders, and administrations, when as if it be spirituall discerned, and the Scriptures not wrested nor perverted, it will bee found true as *Peter* *o* saith, that not every Nation, nor any more any Nation, but *in every Nation them that fear the Lord*, and none other, *are accepted of him*: Whereas Christ Jesus himselfe hath told us that the *q beasts* should have *power over every Kindred, Nation and tongue*, and that the *Nationall Cities should fall*: whereas *Mount Sion* the *Citie of God* shall never be *moved*, as saith the *r* Prophet, & also the Apostle: by this then it appears that all such Scriptures as are alleaged for the maintenance of a *Nationall Church* are perverted, being that long since the Lord hath rejected it. Now accounting a company of Saints in fellowship with himselfe to be *Mount* *s* *Sion*, that shall never be moved, and these he hath made *t Kings, and Priests to God*. The like we may see in the Ministers of the Church: seeing that they were of old times in that Church, to be honourable persons, in outward honour and esteem; for their names, *Priests*, for their *callings*, above the rest of the people, *a distinct bodie of themselves*; for their *apparell*, different in their *administrations* from other of the *people*; and so for their *maintenance*, by *tythes*, and *offerings*, all which had a respect to *Christ*, and were in him to have their end, as the Apostle *u* declaees, as being but *worldly rudiments*.

o *Act.* 10. 14 15.
p *Rev.* 13. 7. *with*, *Rev.* 16, 19.
q *Ps.* 125. *Psal.* 1.
r *Heb.* 12.
s *Rev.* 14. 1. *Ps*, 14. 9. *frō* 6. *to* 9.
t *Rev.* 1. 6. & 5. 10.
1 *Pet.* 2. 9.
u *Gal.* 4. 12.

Yet these men, though they professe themselves *Ministers of Jesus Christ*, and under the Gospell, yet Childlike, as under *Tutors*, and *Governours* doe yet observe these things,

after

Vse 3. Now in the next place I will manifeſt in ſome few particulars, how theſe learned men, but according to *Peters* intent unlearned men, doe pervert the Scriptures, making their interpretations as carnall as themſelves, for whenas the Scriptures ſpeake of learning, and ſo by it doe for the moſt part commend unto us the learning of the Spirit of Truth, as before we have ſeene from this Text, and many more places, theſe perſons preſently apply them to Humane Learning, and the Texts are all by them wreſted and perverted: and in this kinde many inſtances might further be alleadged. Firſt concerning the Church, whereas the Scriptures doe Authorize Chriſtians to gather themſelves together in Chriſts name, and ſo have the *g* promiſe of Gods preſence in ſo doing This they preſently deny to be the intent of the place, and ſay it is to bee meant of two or three come together in performance of prayer or ſuch like, contrary to the ſcope of the place, which treats only of ſuch as are in Church Order, and have committed to them the power of binding and looſing, which the promiſe of Chriſt Jeſus his approving of the ſame by them, and beſides; where in the Scriptures is Chriſt Jeſus ſaid to be in the midſt of any but his *h* Churches. And further whereas the Scriptures ſpeake of the Church, Temple, and Houſe of God, applying theſe ſayings to beleevers, and ſuch as are *i builded upon Chriſt by faith*, theſe they reſt and pervert in applying theſe Titles to their houſes of lime and ſtone; calling them the houſes of God and Temples for him to dwell in; though the Scriptures be plain to the contrary, as *Stephen* declared to the *k* Councel long agoe, and that from the Teſtimony of the *l* Prophet long before: and ſo our *m* Saviour himſelfe to the woman of *Samaria*, denying for the time to come any ſuch places, as the Jews and Samaritans doted on, but tels her, and us, that ſpirituall ſervice in *n* any place, as he ſaith himſelfe ſhould pleaſe him, thongh it wil not give carnall men content, Likewiſe are not the Scriptures alleadged frequently by theſe learned

g Mat. 18. 20.

h Levit. 26. 11, 12. 2 *Cor.* 6. 16. *Pſ.* 132. 13. 14. *Rev.* 13. 1. *Rev.* 2. 1. *i* 2 *Cor.* 6. 16 *with* *Heb.* 3. 6. *with* 1 *Pet.* 2. 5.

k Act. 7. 47. 2050.

l Iſay 66. 1, *m Iohn* 4. 21 *n Mat.* 18. 26.

men

men for the Nation & people for being the Church of God, and for the ſame end, Nationall obſervances as the High Prieſt conſecrated and ſet apart for the ſervices of the Church, and ſo under him the reſt of the holy Prieſts with their holy garments, and tithes and ſuch like for their maintainance, and for this purpoſe the Scriptures alleaged in a moſt plentifull manner, both from the Law and the Prophets, for the juſtifying of their names, orders, and adminiſtrations, when as if it be ſpirituall diſcerned, and the Scriptures not wreſted nor perverted, it will bee found true as *Peter* *o* ſaith, that not every Nation, nor any more any Nation, but *in every Nation them that fear the Lord*, and none other, *are accepted of him*: Whereas Chriſt Jeſus himſelfe hath told us that the *q beaſts* ſhould have *power over every Kindred, Nation and tongue*, and that the *Nationall Cities ſhould fall*: whereas *Mount Sion* the *Citie of God* ſhall never be *moved*, as ſaith the *r* Prophet, & alſo the Apoſtle: by this then it appears that all ſuch Scriptures as are alleaged for the maintenance of a *Nationall Church* are perverted, being that long ſince the Lord hath rejected it. Now accounting a company of Saints in fellowſhip with himſelfe to be *Mount* *ſ* *Sion*, that ſhall never be moved, and theſe he hath made *t Kings, and Prieſts to God*. The like we may ſee in the Miniſters of the Church: ſeeing that they were of old times in that Church, to be honourable perſons, in outward honour and eſteem; for their names, *Prieſts*, for their *callings*, above the reſt of the people, *a diſtinct bodie of themſelves*; for their *apparell*, different in their *adminiſtrations* from other of the *people*; and ſo for their *maintenance*, by *tythes*, and *offerings*, all which had a reſpect to *Chriſt*, and were in him to have their end, as the Apoſtle *u* declaees, as being but *worldly rudiments*.

o *Act.* 10. 14 15.
p *Rev.* 13. 7. *with*, *Rev.* 16, 19.
q *Pſ.* 125. *Pſal.* 1.
r *Heb.* 12.
ſ *Rev.* 14. 1. *Pſ.* 14. 9. *frõ* 6. *to* 9.
t *Rev.* 1. 6. & 5. 10. 1 *Pet.* 2. 9.
u *Gal.* 4. 12.

Yet theſe men, though they profeſſe themſelves *Miniſters of Jeſus Chriſt*, and under the Goſpell, yet Childlike, as under *Tutors*, and *Governours* doe yet obſerve theſe things,

after

after the rudiments of the world: and ſo ſutably to the Goſpel cannot abide to approve themſelves to be Miniſters
x 2 Cor. 6. from 4 to 10. of Chriſt, by ſuch markes as his word affords, as we have x before conſidered, but they muſt be men of honour, and ſuch as be diſtinct from others in their apparel, maintenance, and ſuch like: diſhonour and reproach, and nakedneſſe, and living on meere almes they cannot brooke: but they be ſo far from working with their own hands for their own neceſſities, as
y Act. 2. 33. 34, 35. the Apoſtle requires that the y Miniſters of the Goſpel ſhould doe, as that they wreſt the Scriptures of the Law and the Prophets, haling in, as it were, by the haire of the head, the Scriptures to ſpeake for them and their delicious living, faring like *Dives* deliciouſly every day, whereas the Elders
z 1 Pet. 5. 1, 2. of Jeſus Chriſt ſhould z feede the flock of God, not caring for it for filthy lucre, but of a ready minde.

But leaving theſe things, and ſuch as theſe are which declare them to be more ſutable for *Moſes* and the Law, which tends unto wrath and bondage, then ſuch as are Miniſters of Chriſt, and made partakers of the liberty of the ſervants of God.

Obiect. 1. *With the Anſwer.* I will ſpeake of ſome few things that are in difference among them and us. You know it is uſually objected againſt us becauſe of our departure, out of the
a Ioh. 6. 68. a words of *Peter* to our Saviour being theſe, *Whether ſhall wee goe, thou haſt the words of eternall life?* from whence is concluded againſt us, if the Text be not perverted, that we in leaving them doe forſake Jeſus Chriſt, wherein they take it for granted that he is with them, and not with thoſe that forſake them: whereas the Text is cleare to prove, that the words of eternall life are
b Iohn 6. in him, as b himſelfe ſaith alſo, the words that I ſpeake are ſpirit and life, and this who denies, but that he that hath the Son hath life, he that hath not the Son hath no life: But let not the Text be wreſted, yet what proofe is here that *Antichriſt* hath the words of eternall life, and that there is no forſaking of him, and yet all that know wherein the difference

lies

lies, know that this is the controversie; and how that these persons thus forsaking goe to Christ, and to the word of eternall life, seeing that the Lord *c* bindes the testimony and seals up the Law among his Disciples: so that till it can be proved that these leave Christ, and forsake the words of eternall life, the Text must be taken for none other but to bee perverted, and a vaile drawne over it to beguile the simple. *c Isa. 8. 16.*

Upon this same head hangs another great exception against us, which is, Where we had our conversion (if we have any) if not among them, and so taking it for granted, that we had it among them, a great out-cry is made against us, as if we had stolne their gods, and done them great wrong, and for this purpose, this amongst other things is alledged, that that Church which is able to beget is able to bring up. *Object. 2.*

Now for Answer hereunto it is to be minded that conversion doth properly belong to the *d* word of the Lord: Now this word by which we are all begotten, is the proper portion of the Church of God, as *e* divers Scriptures declare: hence then must it needs follow, that whosoever are converted to the Lord, those by vertue of their conversion belong to the true Church, because, as is beforesaid, the word is hers, and therefore they are to cleave to her, and forsake those places where they were converted, and that for this reason, because the Lord himselfe is *f* said to count when as hee writes the people that this man was borne there, that is, in *Sion*, the Church of God, though that the man were converted in mans account in *Babel* and *Palestina*, yet the Lord when he count, shall write the converted man to be borne in *Sion his Church*: Now all Gods people, should count and write as God doth, and give Babel no honour at all of their conversion, because the Lord doth not give her any, and the same thing is abundantly seene in the converts, that they are *g* exhorted to leave those places where they were converted, *d Ps. 19. 7. Rom. 1. 16. 1 Pet. 1. 23. e Ps. 147. 19 20. Mat. 13. 11 1 Cor. 3. 22. f Ps. 78. 6. g Act. 2. 40.*

ted, and so they did, as the *h Scripture* manifests in many
h Act. 2.44. & 17.4.34. places, which might be noted.

Again it is to be minded that God himselfe counts all the
i Rev. 12.4, 5. *faithfull* to belong to the *i Woman*, the *Church of God*, as appears in the *Revelations*, where the *Man child* as is evident
k Exod. 4. 22,23. by *k* other places contains all the *faithfull*, even the whole *Church of God*. This *Son of God* and his *Man child* is called his
l Exod. 5.1. *l people*. The like appears in *Isay* 66.7,8 where the *Manchild* is interpreted to be *a whole Nation of Children*, including all the *faithfull*. Now this *woman* is said to be in *travaile crying*, and if yours be that *Church* that is in this *travaile crying*, and in *pain* according to the Scriptures, I am content the *Child* shall be acknowledged yours, but if it be in *jollitie*, and without *sorrow*, putting the others to paine, and ready to cut the *living Child in pieces*, how then can I acknowledge it for the *true Mother*, when as also the Apostle saith, *that* Jerusalem
m Gal. 4.24. *that is from above is the m Mother of us all*, and she is not one that *gendreth* to *bondage*, but to *freedom*, as saith the Apostle, and therefore me thinks it appeares that every ones *conversion* strongly binds him to make speed to that *Church* which consists of such as are *faithfull in Jesus Christ*, as being the proper inheritance to which they all belong, and to know that all such places as are alleaged to conclude otherwise, be but wrested and perverted, though never so faire a glosse be set upon them; for *God* ever since the beginning hath *put enmitie betwixt the seed of the Woman and the seed of the Serpent*, and accursed shall all they be that joyn those together, that *God* hath so far *separated*; and therefore let none of *Gods servants* stand with one foot on *Mount Sion*, and another on *Babylon*, least that which is *halting* be turned out of the way, *Heb.* 12.

Object. 3. Another Objection against us is brought in the defence of your *Ministry* after this manner.,

That Ministry that doth the worke of the Ministry of Jesus Christ, spoken of in Ephes 4. *for the perfecting of the Saints,*

is a true Ministry, but your Ministry (you say) doth the same work, &c.

Was it the *work* of the Ministry of the Apostles, &c. to read *Divine Service, Church Women, Marry, and bury the dead*, and such like Services as there are? Did the Apostles *perfect the Saints* after this manner? For who knows not but that this is the substance of what your Office of Ministry binds you unto? as for preaching that may be dispenced withall, and a little now and then may serve the turn. *Answ.*

Besides, as is granted, your Offices are not the same the 2
mentioned that *Iesus Christ from on high gave gifts unto*, for you have others, that the *Scripture* speaks not any otherwise, then by the *n names of blasphemy*. But for the power and work of the Ministry which you say is answerable to that of the Apostles, by your gathering of the Saints together, taking it for granted that you say, from *what doe you convert them?* If from the *power of darkenesse*, as you would seeme to imply, into the *Kingdom of Christ*, as *o* did the Apostle, then by your owne grant in the *power of darkenesse you found them*, and the truth is, that where you found them there you leave them, when you found them before their *conversion*, you professed of them that they were *regenerate* and *borne anew*, to what then do you *convert them?* or have you *conversion* after *regeneration*? you also bade these persons before, to *take and eat in remembrance that Christ died for them*, and so give them the *seals* of *life* and *salvation*, and yet after all this, you being Ministers to them, come to justifie the truth of your *Ministry* by your *conversion* of these people that by the same things no need of *amendment*, and yet when all is done that you plead for, they still abide in the same *Church*, under the same *Ministry*, in the same *worship* that they were conversant in before, when as I have declared before, that whereas the Apostle *converted* those *Saints* left their former places, turning from *dumb idols to serve the living God*. Now it hath

n Rev. 17. 3.

o Col. 1. 13.

been long are acknowledged and professed, *that the Worship of your Church, and the Ministry of it came out of the Popes shop*, and must needs be reformed, or else the judgement of GOD cannot but light upon you, as hath been manifested in the *first and second Admonition to the Parliament in the dayes of Queen Elizabeth*, and all know that yet it continues the same that then it was, and if it were so bad then, as it is reported that a thousand *Ministers* said it was, small cause have any to plead *conversion*, when as they shall continue in such *abominations*, as that the plagues of *God* cannot by their own confession be with held: seeing that the *Scriptures*, and *Spirit of God* teacheth us, that the p *feare of the Lord teacheth men to refrain their feet from every evill way*, and *to cleanse our selves from all filthinesse both of flesh and spirit*, and *to grow up unto full holinesse in the feare of God*, or the *worship of God*, as our *Saviour* q interprets it, and to *hate the very garment spotted by the flesh*. Now these things well considered, it will appeare that the severall *Scriptures* that are continually brought for the maintenance of your Ministerie, are but so as many flourishes by which the *Word of Truth* is wrested and wringed like to a *nose of wax*, contrary to their proper intents and scopes to serve your owne turns, which who they be of you or others that are the perverters of them, *God* knows, and one day will judge betwixt the *righteous* and the *wicked*, and give to every one according as his workes shall be: In the mean while to me it appears plain, that *men destitute of the Spirit of God*, bee they as *learned* as may bee in *Mans Learning*, yet they doe pervert all *Scriptures* to their owne destruction, when as the unlearned one, simple men and women having the *Spirit of Truth*, in them, shall rightly know them, and *Gods minde* in them for their great *comfort*.

p *Psal.* 119. 101.

q *Mat.* 4. 2 *Cor.* 2. 1.

r *Iude* 23.

Again seeing this is so, that such men doe thus pervert the Scriptures, this should provoke all that are made able Min-

sters

sters of the Spirit, as saith the *f* Apostle, that they take the same Apostles *t* advise, saying, *If thou put the brethren in remembrance of these things, thou shalt be a good Minister of Iesus Christ*: If thou put the brethren in remembrance of these things, what things? those things meationed *u* before, how that the Spirit hath foretold of doctrines of devils, how that men should speake lies through hipocrisie, &c. as *Zachary* also foretold that the *x* Father and Mother of the Prophet should say, that he told them lies in the name of the Lord: If thou put the Brethren in remembrance of these things, because they are subject to forget them, and thou shouldest bee their remembrancer, which if thou doe thou shalt bee a good Minister of Iesus Christ, which hast been nourished up in the words of faith and good doctrine, then marke; these things are not errour, nor lies, nor he a false teacher that speaketh of them, but a good Minister that hath been nourisht up in faith and good doctrine, which was continually taught of *Paul*, and heard of *Timothy*, and to this is to bee added what the Apostle *y* saith further in this matter, declaring that hee that consenteth not to wholsome doctrine, that is according to godlinesse, is puft up, and knows nothing, but dotes about words and as such a one, as is so far corrupted by the flesh, as that he is to be seperated from; Therefore Gods good Ministers as we see, should be carefull of these things, as knowing of whom they shall receive their reward, and what shall also be their portion from men of the world, in that which is *z* death in the world; but *a* life with the Lord, *Be faithfull therefore to the death, and you shall have a b Crowne of life*, declaring the power of the Spirit of the Lord in yon.

f 2 *Cor.* 3. 2.
t 1 *Tim.* 4. 6
u From the 1. *Verse*.
x *Zach.* 13. 3.
y 1 *Tim.* 6. 3 4.
z *Rev.* 11. 7
a *Revel.* 14. 13.
b *Rev.* 2. 10.

Now in the last place, I wil conclude with the exhortation of the *c* Apostle in the words following. Yea therefore beloved, seeing ye knew these things before, what things? among others those, that worldly learned men, are Gods unlearned men, being destitute of his Spirit, beware and take heed lest ye also aswell as others (you being subject to it) be plucked

Vse 5.
c 2 *Pet.* 3. 16, 18.

plucked away before you bee aware into the *errour* of the *wicked*, to think that *Gods Mysteries* cannot be attained to by *mans learning*, and so you fall from your owne *stedfastnesse*, which is, *d through Faith*, for by *Faith ye stand*, and by the *Spirit*, for by it yee are also *e established*: and for a preservative against this *errours* as opposite to it, *grow and increase in the grace of God, and the knowledge of the Lord Iesus Christ*, which is that that will preserve you from *errour*. Now to him be *glory*, not to us, nor to Man, but to Him our *Lord Iesus Christ*, both now and for evermore. *Amen.*

d Rom. 11.
e Psal. 51.

ESAY 44.25.

The Lord frustrateth the tokens of the lyars, and maketh diviners mad, turneth wise men backward, and maketh their knowledge foolishnesse.

FINIS.



WHat *How*? how now? hath *How* such learning found
To throw Arts curious Image to the ground:
Cambridge and *Oxford*, may their glory now,
Vaile to a *Cobler*, if they know but *How*:
Though big with Art, they cannot over-top
The *Spirits teaching*, in a *Coblers shop*.
Reader, if thou an humane Artist be,
Let humane learning be no judge for thee:
Lay down thine Arts: then try this *Coblers end*,
And see, if it be by the Spirit pend.
Mean time adue, ye Arts and Artists all,
The *Spirits teaching* may attend the *Awl*.
And thou brave *Cobler*, blow another blast
Vpon their learning, though thou blow thy *LAST*.

R. O.

The word (*though*) in the first Doctrine.

Perfect Passages
OF
Each Dayes Proceedings
IN
PARLIAMENT.

BRITISH MUSEUM

1644

From Wednesday, January 8. to Wednesday, January 22. 1643.

New Commanders for the Army nominated, Sir Thomas Fairfax, *Major Generall* Skippon, *&c.* Hopton *beaten to Briſtoll, 300. priſoners, and 200. and odd horſe taken from him. Col.* Goring *beaten from Chriſt-Church towards Lymmington, and his Major and divers others ſlaine and taken by Major* Lower, *and Generall* Middletons *purſuit of him thither. Nine hundred Foot kild and taken, and a thouſand Armes taken in Wales by Major Generall* Laugherne. *Col.* Windham *and Col.* Hawley *beaten in the Weſt, with the ſeverall particulars of each fight. Secretary* Nicolas *his Letter intercepted, with the particulars thereof. The Report of the Committee concerning the buſineſſe of Dennington, which hath been examined before them.*

WEDNESDAY. *January* 8.



NOw (in the first place) we shall briefly give you the heads of the former weeks passages (not imparted by others,) and then proceed to this weeks intelligence, and so give you both weeks in one, because of our silence the last week.

Great are the benefits which those parts of the Kingdome injoy, who are under the power and protection of the Parliament: and no lesse is the misery of those who are under the oppression of the Cavaliers.

It was this day certified by Letters out of the West, that in Wiltshire and Somersetshire the Country-people suffer exceedingly by the oppression of the Cavaliers; it is not fit to name them (least they suffer

the more for making of it knowne) els I could give many particulars herein, even by ſome who labour to carrie as even an hand with the Cavaliers, as they can; and yet thoſe who have 40, 50, or 60. pound a year land, what with contribution-money for the Kings Army, and plunder of the enemy, have not above 3. or 4. pound a quarter to ſubſiſt on: whereas on the contrary, from divers places that are reduced to the obedience of the Parliament, it is certified (particularly from Derby) that they have full markets, and the tradeſmen in the towne doe enjoy their free trade without moleſtation; corne and victuall are reaſonable in the market, and not one Cavalier in that County to moleſt them, as the like alſo is in divers other Counties, where they have ſo carefully withſtood the enemie.

THURSDAY. *Ian.* 9.

There came intelligence from Cheſhire, that Sir *William Brereton* was gone into Lancaſhire, the particulars whereof you will heare further when he returns, which (it is hoped) will be with a party to joyne with him from thoſe parts. In the meane time Sir *Iohn Byron* began to ſcout about with ſome horſe to annoy our friends thereabout, but Col. *Mitton* falling upon him at M. *Edwards* the high Sheriffs, and leſſening his ſtrength (as is already expreſt by others) and Sir *Thomas Middleton* drawing towards him, he is again retreated by weeping croſſe, and hath ſent letters to Sir *William Vaughan* (as ſome ſay) to deſire him to revenge his quarrell.

FRIDAY. *Ian.* 10.

This day the Archbiſhop loſt his head, concerning which much hath been ſaid, and yet I have ſomthing to impart of him, which none have yet ſpoken of.

In the morning before he went to the ſcaffold, he came out of his chamber into the next roome to him, and he came out to them, and made a ſpeech, but very ſhort, to this effect.

That his ſpirits were now ſpent, and he was not able to ſpeak much to them, neither would he declare himſelfe to particular perſons, becauſe he intended to ſpeak in publike to all the people upon the ſcaffold, whither he would carry what he had to ſpeak in writing, which he had for that purpoſe drawn up.

Alſo he ſpake before that in his chamber to his ſervants, deſiring them *to be of good cheere, and not to let his death to trouble them, for he was very*

well contented with it, and desired them *that they would not lay it to heart.*

When he came to the scaffold, he made a Speech, and was (as you have heard already) beheaded; but what ever his Speech was, or rather his paper-lesson, (for it was not a conscientious speech, as you may understand) he died in a strange manner; but I judge not of his finall estate.

SATURDAY. *Jan.* 11.

Intelligence came from Oxford (by some that came from thence) that they had intelligence there, that the Kings Forces about Glouc[e]stershire had severall intents to fall upon Col. *Masseyes* Quarters, and were with a very great strength about Malmesbury, and neare Glouc[e]ster, &c. but still were prevented, and had done nothing; and amongst the rest, one designe they had against Col. *Massey* himselfe, but could not carrie it on without great disadvantage to themselves, which caused a great sorrow amongst the great ones at Oxford; but for the particulars, it was kept too private: but truly that noble and valiant Colonell hath done so gallantly, that he deserves (without doubt) all speedy assistance.

MUNDAY. *Jan.* 13.

This day there came intelligence out of Scotland, which certified, that the Rebells there under *Montrosse*, and the rest, that made their incursions further into the Country, were set upon by the Scots Forces, and beaten backe again with a great losse, and that our Brethren of Scotland were still pursuing of them, and that many of them were found hiding themselves in some scattered houses, and barnes, and such places, (for townes are very thin in those parts) and it is hoped that Kingdome will be purged of those Irish and Scots Papists and Rebells.

TUESDAY. *Jan.* 14.

There came newes out of Yorkeshire, that Sir *John Meldrum* lie close before Scarborough, and hath had some sore skirmishes, and that they intend to storme the Town, and hope to gaine it, as also that they indeavour to command the Fort to keep their ships from going in and out to annoy ours, as they have lately done, some from Newcastle, and also a merchants Ship from Hull, which they took a while agoe; yet it is reported that they cannot make so great a navy as they thought to have done from thence, but those they have are commanded to wait in the Channell for the present (as it is reported) which if true, it is probable that the reason may be, to be in readinesse for lading away malignants

goods, if they be ſlighted by our Forces, and indeed ſome have reported that ſome of them are laded already.

WEDNESDAY. *Jan.* 15.

This day we received the intelligence of *Ruperts* defeat at Abbington, after which being hanſomly beaten by Generall *Brown* there, (as hath been publiſhed at large by others) he feaſted his Commanders at his returne in Oxford; not for any victory he had gained, but for that they ſtood to him ſo ſtifly, to ſave him from the blowes of Generall *Brownes* ſouldiers, for which the Lord *Savill*, the L. *Percy*, and the L. *Andover*, jeered him to the purpoſe, that the great Prince would be ſo beaten before the face of the Oxford Gentry, with *Brown* and his billet-ſouldiers, to be beaten with billet-men, they jeered *Rupert* and his Commanders for it, for which they were committed at Oxford, and to excuſe the matter, Malignants ſay that it was for treachery, and that they ſhould have got the Prince, Prince *Charles* out to Hawking, and from thence have ſtollen him away and brought him to London: Indeed ſome at Oxford do pretend that they had ſome correſpondency with us, but of theſe things we ſhall ſhortly heare further.

THURSDAY. *Jan.* 16.

This day there came intelligence from the Weſt, that Col. *Windham*, and Col. *Hawly*, two of the Kings Commanders being quartered both neer Taunton, (whether about plunder, or contribution, or quarter or) what the cauſe was, is beſt knowne to themſelves, but it ſeemes they differed about ſomthing, which cauſed great jarres between them, inſomuch that their ſouldiers began to mutiny, and Col. *Holborne* being at Taunton and having notice thereof, drew out a party of Horſe and fell upon them in their quarters; and took about 60. Horſe and Priſoners, and almoſt 100. Armes, and beat both the Colonells further from his quarters, whereby he hath gained more elbow-roome, and inlarged his own quarters; and Sir *William Waller* is forthwith to go into the Weſt, thoſe at Reading and the reſt that are to go along with him, being almoſt ready, only his Chirugions ſtay for the furniſhing of their cheſts, and himſelfe and the reſt to fit ſome other neceſſaries which will bee forthwith diſpatched, and then for the VVeſt; God be their ſpeed, more Forces are to follow after them.

This day there came intelligence from North-Wales, that Sir *William Vaughan*

Vaughan with about 100. Horſe marched out towards Cheſter, and having intelligence where about 16. of our horſe-men were quartered about 5. miles from Cheſter, he marched up to them, hoping thereby to revenge Sir *Iohn Byrons* quarrell; but alas the poore man was deceived, he fell upon them in the Town, marching in at ſeverall places, but ſo it pleaſed God that they all got away, and wee loſt not a man of them, which did ſo mad Col. Sir *William Vaughan*, that he cauſed the Towne to be plundered and he took from the town about 12. horſes out of their ſtables, and all his Officers, and divers of the Souldiers robbed the townesmen of their cloathes, which they took from them, and did a great deale of harme there, but Sir *William Brereton* being now (ſince) returned with a party (to ſtrenghthen his Army) out of Lancaſhire, will (no doubt) make him to keep at a further diſtance.

FRIDAY. *Jan.* 17.

This day there came Letters from Abbington which certifie, that there was 3. Knights ſlaine in that fight at Abbington, and divers others, which are much lamented at Oxford.

They have alſo intelligence there from Oxford, that they have made great bone-fires there for a ſuppoſed victory againſt Col. *Maſſey*, which was done I know not where, for by Letters from Malmesbury it is otherwayes certified, only that the great number of the Cavaliers lie heaheavy upon them in thoſe parts, and ſomthing is required by Col. *Maſſey*, to inable him the better to oppoſe the enemy.

This day there was notice given of a Franciſcan Fryer, a notable Popiſh Prieſt, and an Iriſh-man born, that he hath laien in the Fleet 3. yeers paſt and not come to any triall, his name by which he is knowne his Father *Chriſtopher*, he was taken by Sea, either going towards, or coming from Ireland, and a courſe was taken that he ſhould be ſent for on the morrow to be brought to the Seſſions in the Old-Baily to be tried at the Goale-delivery there, of whom you will heare more as they proceed againſt him.

SATURDAY. *Jan.* 18.

This day there were ſome bookes and papers intercepted by ſome of Col. *Manwairings* Officers that were going for Oxford; which are to be brought before the Committee for examination; they ſay that ſome have been obſerved of late that dwell in the City to view our Workes,

and

and to goe about to draw maps of them: it is good to looke to such things, for they may prove of dangerous consequence, in case they should be sent to the Enemy: I hope our Trained-Bands will observe such, if they presume to attempt any such thing.

There were likewise divers Letters intercepted that came from Oxford, of great consequence, one of them, which is fittest (as is conceived) to be published, is one that was directed to *Blague* the Kings Agent beyond Sea, the substance whereof was thus written by *Nicolas*.

1 Concerning the newes of the West, he writes, that *Greenvile* hath stormed Plymouth, taken three of our Works, and within a week hoped to take the town, and that *Hopton* is coming to him with a great strength, besides other Forces that are to joyn with them, with which he hopes (he sayes) the West will be cleared of our Forces, which he cals Rebels. *But he saith nothing of his being beaten out of those Works againe, nor of* Hoptons *retreat, &c.*

2 Concerning the three Lords committed at Oxford, he writes, that they are committed for having correspondency with us, whom he calls Rebells at every word.

3 Concerning the Treaty he saith, that there is a Treaty to be between the King and Parliament: and then he slanders the Parliament and saith, that they think at Oxford that we are not reall, nor will yeeld to the King, &c. *But it is well knowne, how the Parliament labour for peace, if it be possible: indeed if the King denie that which is against the Lawes of the Kingdome, it may be denied.*

4 He writes, that for their part, in respect that their party (it is supposed) will not agree to those things which the Parliament will require, so that it is not likely to be to any purpose: *And indeed it is doubted whether they intend really, to make an happy peace, (which God grant, if it be his will) but the Parliament endeavour (what in them lies) for a true, happy, and lasting peace.*

This day the Frier before spoken of was brought from the Fleet to the Sessions in the Old-Baily.

MUNDAY. *Jan.* 20.

There was a malignant report this day, that the Enemy should fall upon our Forces at Christ-Church, and take 100. prisoners, and two peeces of Ordnance, but it proved quite contrary: for, by Letters from thence

thence to ſome Members of the Houſe (ſhewed to my L. Generall) it was certified, that when the Kings Forces came neere Chriſt-Church, our men ſallied out upon them, and beat them away very violently, without any loſſe on our part; and kild, wounded, and took many of them priſoners: ſo that we ſee what a ſhift the enemy is driven to, to conquer us by lies, when they cannot by fighting.

By a Letter from South-Wales it is certified, that Col. *Laugherne* Governour of Pembroke and Major Generall for the Parliament in South-Wales, fell upon the Kings Forces (formerly commanded by Col. *Gerhard*) about Caermarthenſhire on Tueſday laſt was ſevennight, and took and kild all the Foot, forcing the horſe to retreat, and ſome to flie towards Herefordſhire.

This day the buſineſſe of Dennington was reported by the Committee to the Houſe of Commons, the heads drawn up, and the Witneſſes named, of which you will heare further ſhortly.

This day the Frier that was brought from the Fleet came to his triall, and was condemned to be drawn, hang'd and quartered; it ſeems he ſhould have ſuffered long ſince, but pleaded his pardon from the King: a notable bold fellow.

TUESDAY. *Jan.* 21.

There came Letters which confirme the buſineſſe of Wales, namely that Col. *Laugherne* hath killed and taken 900. Foot, and that *Gerhard* with his Horſe is fled to Ciceſter, that they have taken above 1000. Armes, and at the leaſt 100. Officers, beſides powder match and other particulars.

From the Weſt it is certified, That Col. *Holborne* hath fallen upon Sir *R. Hopton*, and killed and taken 300. priſoners, amongſt which are many Commanders, and taken alſo 200. and odd Horſe, many Armes, and beaten *Hopton* to Briſtoll, with the reſt of his forces, whether he was forced to fly for his own ſecurity.

This day the buſineſſe of Chriſt-Church was more fully confirmed by Letters, and for your better ſatisfaction therein, here followeth the copy of a Letter from Portſmouth.

SIR,

THE Enemy failing of their deſigne on Portſmouth, burnt many houſes in Goſpar, plundered that place, and drave away all the Horſes, beaſts,

ſheep

sheep, swine, and many men out of the Hundred: of Tichfield, Alverstoke, and Fareham, and went thence into New-forrest, where three dayes since they attempted to force the towne of Christ-Church by storming it on all sides, which being but meanly fortified, and not above 200. men in it, one of the inhabitants that ran to the enemy, brought them to an open place, where many of them suddenly got into the towne, but by Gods blessing on the resolution of Major Philip Lower, *Commander in chiefe there, and his small number, they were very quickly beaten out with the losse of a Major who led the party that entred, and many common men, amongst whom the townsman their conductor was the first man slaine, and so without adventuring any more on that place, they drave all the cattell before them towards Limington, having now made such a generall devastation all over this County, that the in-land inhabitants must be forced to forsake their dwelling, or starve, there being very little corne left, nor any meanes to put a summer crop into the ground, if they had it.*

Portsmouth, 18. *Ian.* 1644.

Since which it is certified, that Generall *Middleton* is come in to their assistance, and pursues the enemy, of whom *Goring* commands in chiefe; who is (as it is certified) incompassed at Lymmington, some say that Generall *Middleton* hath already fallen upon him there, but if not, no doubt he will give a good account of that businesse suddenly.

The House of Commons taking into consideration the necessity of putting the Army into a fitting posture, in case the Treaty take not effect, and finding many obstructions, voted that Sir *Thomas Fairfax* shall command in chiefe the 21000. Horse and Foot, raised according to the new moddell, and Col. *Skippon* to be Sergeant Major Generall of that Army: And the House took into consideration the compleating of an Ordinance for the raising of moneyes to maintain the said Army.

Printed for *R. Austin.* 1645.

16

Numb. 83.

THE PARLIAMENT SCOVT:

Communicating His Intelligence TO THE KINGDOME.

1644

From Thursday the 16. of Ianuary to Thursday the 23. of Ianuary. 1644.

Thursday the 16. of Ianuary.

WE had letters from the Lord *Roberts* read, which tells of the busines of Plymouth, and speakes more then we formerly expreſt: and gives them of the Garison high commendation for their vallour; and besides we heare there is a patheticall expreſſion intimated of his aboad there: When shall worth be unclouded, and rottenneſſe without a golden out side?

This day the house of Commons insisted upon the busines of the customs, and as we heare, there is offer made of officiating that work, for as many hundreds as it coſt thousands; Beleeve it, if we abreviate in all things, as in this, we shall thrive in a Marshall way, and grow rich out of misery.

But this is not like to be universall, for although they in the fortified Townes and Cities may thrive, yet they in the Countries will have hard usage, as apeares by that poor town of Kilsby, some two miles from Daintrey, which the laſt week was plundred by the Royall party but of all, for they took all their horſe 80. in number; beleeve it, if the enemy can fetch so many out of one town, how many will they have if they

please out of others, they drove all the cattell and 18. men also prisoners, more zealous then full spare neither man nor beast, much like the story of some in the north.

We heare that they of *Northampton* are so angry at the plundering of the County, that they I that they will send out divers forces, and visite the walles of *Oxford*, at least fortyfie *Wodstock*, which why it was not done sooner, we cannot tell, but beleeve it, the best way to take great Cities is by fortifying, to straiten their quarters: if this be done bravely, we will set it forth in great letters.

This day the Commons agreed upon the charge of the Navy, 230000.l. per annum. for 40. saile, which will be timely ready no doubt, lets look well to our Navie; They are the wales of *England*, if we will be safe, let us keep good store of them alwayes in readynes, under able and faithfull Commanders. The Lords went on with the Ordinance for Marshall Law, and the Commons had presented the number of such attendance as was agreed upon. *viz.* 170.

Give us leave to adde here a little, which we recieved from *Abingdon*, which we think is not yet in print, as first, that the designe was the 17 ming and taking that Towne, as appeares by a letter found in Major *Harmors* pocket, also the Prince assured the Lords of his being Master of *Abingdon* by twelve a clock that morning he went out, but missing he, returned not with his souldiers, but in abscurity, the Lords laughed at him, and asked him where *Abingdon* was, whether he had brought it in his pocket; Divers Gentelmen of quality were likewise slain in this expedition, and in particular, the aforesaid *Gage* is buried, and some say the Governour of *Willingford*. *Fryday the* 17. *of* Ianuary.

THe Commons had in debate that there should go some of the Citty along with those that treate with His Majesties Commissioners, but it was not agreed unto, but resolved in the negative.

The maine busines was the dispatch of Sir *Peter Kilegrew* to *Oxford*, who went this day towards evening to His Majesty, and was to acquaint him with that which had past from the Lords and Commons, and that there might none passe that might be hurtfull, the names of all that were attendants were read.

This day we had newes that my Lord Generall *Goaring* had begun to pack up, so as it is probable he will withdraw, and that our forces are well plac't upon the line, and in such a posture they may be usefull one to another, and joyne against the enemy.

We heard of strange things at *Oxford*, as there was bonfiers for a victorie against Colonell *Hoborne*, but it was a mistake, for it was for a deliverance from the garison of Abingdon.

There was likewise great speech of three Lords, that were charged with high misdemenours at *Oxford*, viz. My L. *Piercy*, *Newport*, *Andover*:

lets

lets take heed of theſe charges, a little after *Wilmot* was charged, we had a loſſe in the Weſt, when they are in hurley burleyes they doe beſt, ſucceed beſt.

There are ſeverall reports, what ſhould be the cauſe of this Comitment: ſome ſay, it is for diſcovering the deſigne upon Abingdon, others of Prince *Charles* His going Weſt, others that they would have brought the Prince to *London*, others for coreſponding with our Grandees: but it is not from any good hand knowne, what they will be charged with, only this, is ſaid His Majeſtie will charge them.

This day, we had good newes from about Taunton, *viz.* that Major Generall *Hoborne* playes his part ſo well in the Weſt, that he hath beat the enemy from Chard, Crookhorne, and other parts, and ſent them to their gariſons of Exeter, Bridgewater, and Briſtoll, and makes ſo great an appearance, that the Country ſpeake him 10000: yea the ſouldiery of the enemy concur in this: the Major Generall marcht lately to a Houſe Garriſond by the enemy neer Bridgewater, and its hoped will take it in. If we advance thus, and beſtir our ſelves in the Weſt, beleeve it the Gallants at *Oxford*, will not have time to take their degree, nor keep the Holy time of Lent.

Other Letters ſay, that the enemy is not in the field; but what is under Colonell *Goring* or *Grenvile* in all the Weſt. That the enemy that was at Wincheſter, drawes towards Salisbury, and ſo are to goe joyne with *Hopton* againſt our forces, and let us follow as faſt as we can, for it would be great pitty that he Major Generall *Hoborne* ſhould ſuffer: or that Plymouth ſhould not ere long be freed of that wreched enemy.

That Sir *Jac. Aſhley* fortifies *Ciceſter* more and more, hath 1500 foot there, hath not been diſturbed by Col. *Maſſey*, Sir *Jacobs* horſe make many incurſions into Gloceſterſhire, and doe much hurt, Sir *Charles Floyd* commands the Caſtle at the Devizes, in which are 200 men, he ſtrengthens it very much, and his welſh men, for ſo are his gariſon, are courage, a party from Malmsbury gave them an alarum the other day.

Wallingford garriſon conſiſts of 400 foot, and foure troopes of horſe, and is fortified ſo exceedingly, that it cannot be taken; but by famine: when ſhall we recover our Michaelmas overſite, not in two or three years doe our beſt: little doe many think what a Caſtle hath coſt the gaining; ſometimes kingdomes have been conquered at leſſe charge: Theſe of Wallingford often iſſue out, and lately took a waggon going to Abingdon with wares. *Saturday the* 18 *of* January.

This day we had great newes from Wales, if true, its as good as great: for its no leſſe then the over throw of 1500 horſe and foot, and eight or nine hundred killed; beleeve it, if we diſturbe them in Wales, and go ſo bravely on at ſpring, as is deſigned in Ireland: for in the latter we make no doubt, but to have 20000 provoked and well appointed men will

march to find out the bloody rebels in Ireland at the beginning of ſummer, and then we ſhall not care for Her Majeſties monies and armes, which with ſuch unwearied paines, and care Shee provides, and ſends from France.

There is great talke of letters that are found, that diſcovers ſome ſecrets: but what they containe, and where they be, we heard not then.

The Commons tooke this day into conſideration the buſineſſe of the payment of our army to be raiſed, and every County by their Members had liberty of complaint, yet was it ſo well compoſed, and ſtated, that there was little or no alteration, only ſome abatement was made for Hartfordſhire. That Hartfordſhire, that hath ſo zealouſly, and diſcreetly obeyed all commands.

This day it was reſolved, that the defect in the buſineſſe about the Weſt, is to be reported without faile *Munday*; had it not been better things had been paſt by, or a *Generall Amneſtia*, if all ſides had thought fit: the affaires of warre goe upon greater niceties then any in the world, therefore are Lawes ſo ſevere, and Commanders ſet a ſide upon the leaſt ſlip, yea on omiſſion, a retreat, a non advance, a not good ſucceſſe hath been thought ground enough for Princes to ſet aſide Officers.

We were this day informed, that Colonell *Martin* was marched out of Alisbury with a brave Regiment towards Petersfield, to joyne with the reſt of thoſe there gathered, they that ſay leaſt of him; ſay he is a very brave man, and hath excellently well governed that place, and that the Committee and he have agreed excellent well, and thats a wonder: There is come in Alisbury a new Governour, we wiſh as good an agreement as was before.

Letters from the Weſt tell us, that the Lord *Gorings* army quartered the ſeventeen about Whitpariſh, and the Villages adjacent, and that about 1000 horſe and foot of his lye againſt Chriſt-Church, our men there commanded by Major *Lawer* were driven into the Church; where they ſtand upon their guard, and did then hold that place when the meſſenger came away, and had ſlaine of the enemy one Major two Captains, and divers other Souldiers: theſe are the men to be pitied, to be relieved, to be delivered, and were our forces ready, no doubt we ſhould do it.

We alſo heard that the Aſſembly ſit cloſe at *Oxford*, but have not produced any thing of noat, nor iſſued out any Proclamation of late: That P. *Maurice* is aſſigned for *Wales*, with a Commiſſion to confer great honours upon ſuch as ſhall merit beſt in the advancement of his Majeſties ſervice and affaires, a good cheap way, and that which Princes in troubles can beſt ſpare.

That which ſupports them in their ſpirits, is the activity of *Montroſſe*, who they at *London* ſay, have but conquered all *Scotland*, which was never done before, how ever he ſtumbled upon it now in the ſnow: *Loſly*

forsooth must be beaten into *Edenburgh* Castle, see how an *Oxford* story can increase coming, and at *London*: adde to this their great forces expected from *France*, and they make as good a story, as that of Secretary *Nicholas* his Letters, which

Monday the 20. *of* January

WEE understood were in the hands of the Commmitte of examinations, which were found about a woman in breeches; his Letter, its said, is much like his former, and when you hear the Contents, you will conclude so.

There was this day a confirmation of that great defeat of the remaining forces of Coll. *Gerard*, by those of *Pembrokeshire*: its a good incouragement to P. *Maurice* his advance thither, some Speech there is of a surprize of some horse by Major Gen. *Hobornes* party neer *Bridgewater*, which was done the more easily by reason of a falling out between some of the great Officers: This is written by one whom we were used to hear every week of some notable exploit he had done, but now we hear he is in difference with his Committee, the Epidemicall disease.

This day the Commons had reported the businesse of my L. *Manchester*, we could tell you as much it may be of that which was given in evidence as another: but we have ever been unwilling, and indeed the house gave a president in declaring a kinde of secresie, and also a suspention in opinion untill my Lord had answered for himselfe (which he hath liberty to do to that day sevennight) and he is left to himselfe whether he will shew cause why the house should not proceed upon the evidence: not a word will we mention of the proof, or the particulars, for the stretching. and spreading those things, may as much disadvantage the designes of Parliament, as his Graces Sermon did reinforce the enemy.

We shall make bold to touch only one particular that fell in by the by, which vvas the unhappy Printed vindication, vvhich its said hath been read in Churches in the County of *Essex*, which if true, then was the excommunication and absolution both illegall, as not having issued from a full hearing: The House hath committed the Book, and intend to do the Plantiffe right.

Tuesday the 21. *of* January.

We had news from the West, and in particular from about *Christ*-Church: *viz.* That the enemy with horse and Dragoons was marched into *Christ*-Church, and our party was forc't to take into the Church, the Castle, and Mr. *Hastings* house, from whence we so be-sprinkled the enemy with small shot in the Town, that as before, they had slain severall Officers and Common men, and wounded many; after this our party as they conceived saw a fire about *Poole*, as if giving notice of reliefe, which so daunted the enemy, and incouraged ours, that they sallied upon the enemy, and beat them out of the Town, and are now Masters of it: and as after it appeared, it proved false fire, for at *Poole* there was none such;

From *Somersetshire* vve understand that the garrison formerly mentioned, which Major Gen. *Hoborne* marched toward, is now taken, which it may be is that which they at *Oxford* took for his surprize of some Troops of horse, those that were in *Hampshire* under *Goring* are yet about *Salisbury*. My L. Generals horse are at *Alton*, and were to march neer *Alsford*, vvhere Sir *William Wallers* horse were to meet, the foot are not marched from *Farnham*, or if, but this day.

This day the house of Commons proceeded further in the busines of the new army having before agreed upon the number of horse and foot *viz.* 6000. horse and 14000. foot, and how they should be paid, went on now to the naming of the Commanders in cheife as to that Army, and so to the Colonells, wherein to give them all honour, they have done singular well, taking some out of every party, first they named Sir *Thomas Fairfax* Commander in chief: and he is to have a Regiment of horse and another of foot; The rest of the horse Colonells are Colonel *Midleton*, Colonel *Sheffield*, Colonel *Sidney*, Colonel *Graves*, Colonel *Fleetwood*, Colonel *Vermuden*, Colonel *Whally*, and Colonell *Rich*. The Major Generall of this Army is Major *Skippon*, the rest of the foot Colonels, Colonel *Crafford*, Colonel *Hoborne*, Colonel *Barckley*, Colonel *Fortescew*, Colonel *Engleby*, Colonel *Mountague*, Colonel *Pyckring*, Colonel *Ailyffe*, Colonel *Welden*, and Colonel *Aldred*. If any shall say why these, and not such and such, its answered, the Parliament no doubt, will take care that those of fidelity and vallour shall be intrusted, some as Governours of Townes, some in the Countries, and some in other parts of the Kingdom, for this Army is understood to be the Southern Army: we shall have Colonel *Rossister*, Col. *Lambert*, and others no doubt in the north, and others in *Cheshire*, and *Wales*: and so there is roome left still, and none will be so simple as to thinke that those that are not comprehended in this, are not men of merit: all men of desert cannot be in one Army.

Wednesday the 22. *of* January.

This day Sir *Peter Killegrew* came to *London* by 10. a clock, being at *Oxford* the last night, where he understood that Sir *Tho. Fairfax* was made Commander in chiefe of an Army of 21000. horse and foot, so good Intelligence hath his Majesty, and so clear a passage is there for any that will ride post.

The Lords at a Conference did commend to the Commons, what his Majesty sent, and Sir *Peter* brought; we shall not give you things at large, only a short of them: First, his Majesty, it was expresst, agrees to the place and way of Treaty appointed by the Lords and Commons, and for the time, he sets *Thursday* the 30. of *January*; and for the particulars first insisted upon, he agrees with the Parliament, and he also grants safe conduct to our Commissioners, and those that are to attend them: Then he names his Commissioners, and they are the Duke of *Richmond*, the Marquis of *Hertford*, Earle of *Southampton*, Earl of *Kingston*, Lord *Dunsmore*, Lord *Capell*, Lord *Seymor*, Sir *John Culpeper*, Sir *Christopher Hatton*, Sir *Tho. Gardiner*, Mr. *Hide*, Mr. *Ashburnham*, Mr. *Lane*, Mr. *Bridgeman*, Mr. *Nicholas* Secretary, Mr. *Palmer*; these we believe are all Knights, but do not know their Christen names, besides these, there is Dr. *Steward*, Dr. *Sheldon*, Dr. *Laney*, and 108 Attendants. These his Majesty demands safe conduct for, as he

Then his Majesties Propositions were read; we shall not give you these at large, they being now new, and not read in the house of Lords, we shall refer you to the *Weekly Intelligencer*, which comes on *Tuesday*, where its probable you shall see them more at large: In briefe, they are to this effect.

First, His Majesty demands a restitution of all his Forts, Strengths, Ammunition, Armes, &c.

Secondly, His Revenue.

Thirdly, That all Ordinances, &c. that have been made this Parliament, not being according to known Laws, be nulled, and put in oblivion.

Fourthly, That all Taxes, and Impositions of that nature be recalled.

Fifthly, That all that shall be exempt on both sides from Pardon, be tried by their Peers. and by the Laws in being.

That an Act be for extirpation of Popery.

That a Law passe for setling Religion, as it is established by Law.

That a Law be to prevent the abuse of the Common Prayer Book.

Another for satisfying tender Consciences.

That a Cessation of Armes be, and that free Trade be.

And as to vvhat shall be debated, His Majesty gives povver to His Commissioners, or any ten of them, to agree and conclude upon them: and thus far vve see a faire and handsome proceeding to a happy peace, vvhich God grant.

The Commons sate this day upon the businesse of the Army, and drawing it into an Ordinance, and have put in, that Sir *Thomas Fairfax* be Captain Generall of the Army aforesaid.

We have litle newes from the North, the Scots are where they were, we have made a breach into *Pomfrall* Castle.

This day we heard *Midlesex* men came to Petition for deliverance from free quarter, or they are all undone, we wish a good and speedy end of this trouble, we can make our selves beleeve, that if treaty do not this, and other Forces, this summer we put fair for it, and we are confident, and dare send it as newes to our friends in all parts, that there will be such care taken for the payment of this Army, that no free quarter will be taken, nor no incivility used, but that the discipline will be as strickt as *Tamberlins*, did execution (the story is common) upon one of his souldiers, for taking but a pennyvvorth of milke from a vvoman.

We heare that *Sheffeild* Castle is taken.

Now a word or two for our Country friends.

The Spaniards had a deſigne to ſurprize the City, of *Train* in *Catalonia*, but were beaten off with the loſſe of 400. men: 4000. foot, and 1000. horſe are ſhipt from *Italy* to re-inforce the Spaniſh Army in *Catalonia*. *Rogotzi* hath ſurprized 300. Emperiall horſe, which done, his forces have made deep incurſions into *Hungary*: The Turke (it holds) makes great preparations, and hath taken on many Officers, and intends great action at Spring; but this is very uncertaine, for we have ſeverall years had ſuch talke, and nothing done, and beſides we have an old proverb in Chriſtendom, to bring the *Turke*, the *Spaniard*, and one Nation more to compoſe differences, is to make the remedy worſe then the diſeaſe.

The Swediſh Army are yet in quarters, but are ſuddenly to be upon motion: *Gallas* his forces are come almoſt to nothing at new *Maydenburg* by famine, and running away; it is not to be expreſt, what they have ſuffered.

There is a ſpeech as if ſome of the Swedes by a ſtratagem, making themſelves to be Imperialiſts, have taken the City of *Egra*, if this news be true, its great news indeed.

The Imperialiſts that were beſieging the Caſtle of *Druchenburg*, upon the approach of the Swedes in *Siletia*, were beaten to the walls of great *Gloga*: and moſt periſhed.

The Emperour gathers all he can together in *Bohemia* to oppoſe the Swedes, there is an Ambaſſador arrived in the Swediſh Camp from *Rogotzi*, who aſſures that there is no likelyhood of an agreement between his Maſter and the Emperour.

The States of *Flanders* offer the King of *Spaine* to raiſe and maintaine 13000. men, the Clergy are to contribute the fifth of their Revenues towards the war alſo: Many *Holland* ſhips are taken by the *Dunkirks*, they ſay 15. or 16.

London Printed for R. W. 1645.

A Diary, or an Exact IOVRNALL

Faithfully communicating the most remarkable proceedings in both

HOUSES OF PARLIAMENT:

As also delivering the true Intelligence from all the Armies within His MAIESTIES Dominions.

With many other remarkeable passages both by Sea and Land, From *Thursday* the 16. of *January* till *Thursday* the 23. of *January*. 1643. viz. 1644

Sir Peter Killegrew *returned from His Majestie: The Treaty to begin at* Vxbridge *upon Thursday next, being* Jan. 30. *The names of those Earles, Lords, Knights and Gentlemen who are to Treate on His Majesties part, in which List also are the Duke of* Richmond, *and the Marquesse of* Harford, *and some Doctors of Divinity. The Propositions which the King demandeth collected into sixe heades, which though high at the first propounding it is thought that they will condiscend to an easier moderation: Some remarkable Victories obtained lately by the Parliament.*

Printed for *Matthew Walbancke*, at *Grayes-Inne* Gate.

THe House of Commons proceeded in the setling of the Church Government, and Voted that a Presbyteriall Government is according to the tenour of the Word of God, and that many Congregations may be contained under one Presbyteriall government. In the prosecution of this Vote, they have voted what Officers are to bee in the Church, and they concluded that Doctors, Pastors, Teachers, Deacons, and Elders shall bee Officers of the Church.

The Commons taking into their serious consideration the affaires of the

Weſt and of what importance it was that conſiderable ſupplyes ſhould be diſpatched thither, they deſigned that Sir *William Waller*, and Sir *Arthur Hazelrigge* ſhould command five thouſand Horſe, and forthwith advance into thoſe parts, and to continue that imployment untill a courſe be reſolved on by the Parliament for the ſetling the affaires of their Armyes.

The conſideration of ſetting forth the Fleete to Sea, did take much time in their conſultations this day, And according to the liſt preſented by the Committee of the Navie the number of Marriners and Shippes were agreed on to guard the Seas for the defence of the Kingdome, And the yeerely charge which is leſſe an account then heretofore was propounded which charge amounted to the ſumme of one hundred thouſand pound.

Vpon the Information of many ſcandalous Pamphletts contrived and printed in this City by deſperate Malignants tending much to the diſhonour of the Parliament, and the prejudice of the State, the Houſe of Commons ordered, that *Edward Dobſon* by profeſſion a Stationer living ſometimes without *Newgate*, and now (by his Vice) within it, ſhould be brought to tryall for compoſing and publiſhing a ſcandalous Booke againſt the Parliament and the Lord Generall, And it was Ordered that he ſhould be tryed by a Councell of Warre to be called for that purpoſe by the Lord Generall.

The Ambaſſadours of the State of *Holland* addreſſed themſelves to the Houſes of Parliament expreſſing much affection to them, and deſiring a Paſſe to addreſſe themſelves to his Majeſty that (being called for home) they might take their leaves of His Majeſty and afterwards returne to *Holland*, they deſired alſo an anſwer to their Propoſitions concerning ſhipping and free trade, concerning this the Commons ſent a Meſſage to the Lords, deſiring that the Committee of both Kingdomes might meete upon the ſame to give them ſatisfaction.

The Fieldnewes.

FRom *Southampton* wee have intelligence that Colonell *Goring* hath done great ſpoyle in *Hampſhire*, and in the hither parts of *Wiltſhire*, that hee hath plundered *Rumſey*, and other Townes in thoſe parts, and driven all the Inhabitants cattle away, in ſo much that he hath not left them a ſheep, or a Hogge, *&c.*

And they further ſay, that they are informed out of the Weſt, that Sir *Ralph Hoptons* Forces have received a bruſh by the Parliaments party, that lately relieved *Taunton* Caſtle.

But ſome perſons that are lately come out of *Shropſhire* report for truth, that generally the whole County begins to riſe and take up armes in defence of their liberties, goods and eſtates, againſt the Kings forces there, which infinitely abuſed and wronged them, and that at the Seſſions of Peace in *Shrowsbury*, the Juſtices, and other gentry of the County, were ſo ſenſible of the wrongs they had received from the Enemies, that they conſulted upon a way to right themſelves, which ſo farre increaſed

cenced the Governour of that Towne that he drew up the bridges and ſhut the Gates and would not ſuffer them to returne to their homes, what the iſſue of theſe things will be is daily expected, but it may pleaſe God to open the eyes, and turne the hearts of the Inhabitants of thoſe parts that they may ſhake off the ſlaviſh yoke, which hath a long time inthralled them.

We told you a little before that the Cavaliers in Latham houſe in Lancaſhire, had obſerved the condition of Ceſſation of Armes, betweene them and the Parliaments forces in that County, which Ceſſation was to continue for a Moneth, and twentie dayes after if the ſaid Cavaliers would agree thereunto, but there is now a letter come out of the County certifying tat thoſe Cavaliers have lately broken the Conditions, before the full time was expired, by fetching in Corne, from the Earle of Derbies Barnes, and by taking ſome of the Parliaments party there Priſoners.

The brave defeat given by the Plymouth Garriſon, to Greenviles forces hath divers times this laſt weeke been related, of which we ſhall ſay nothing but only give you one remarkable paſſage, which is, that the maine ſervice was performed by the reſolute and valiant Seamen, who having beaten the Enemy from two of our Workes, which they had Maſtered, they incompaſſed thoſe that had tooken the leſſer worke at Penny come quicke and chaſed away the reſt of Greenviles horſe and foot, whereupon the Enemy in that work ſeeing themſelves deſerted by their fellowes, did cry out for Quarter, and yeelded themſelves, at which place 60. and one of them were taken priſoners, who being asked how they durſt adventure upon the Towne; anſwered that the day before they had received their pay and taken the Sacrament, either to gaine the Town or loſe their lives, ſuch deſperate madneſſe poſſeſſed them, to traduce unto bloody ends, the Ordinance of God, for which they had a juſt reward, as to be abandonded of their owne men, and to fall into the hands of their adverſaries.

By Letter from Cheſhire, we have received advertiſement, that Sir Thomas Middleton hath raiſed his ſiege from Chirk Caſtle, and is preparing to meet to Sir Charles Gerrard, who is on his march from Worceſter towards Mountgomery, ſome Cheſhire horſe are already gone to joyne with Sir Thomas Middleton, we underſtand likewiſe that Sir William Brereton is gone to Lancaſhire to get ſome of their force to aſſiſt Sir Thomas Middleton, who lately loſt one Major one Leiutenant, fourty common Souldiers, and thirty horſe, by the careleſnes or treachery of one of his Captaines, who was ſurprized by ſome of Sir John Byrons forces, for which the Captaine is to be tryed by a Councell of Warre.

Friday January 17.

A Letter was ſent from the Commons to the Committee of examinations which was brought from Oxford by a Woman, who affirmeth that ſhe is Wife to the Kings Chirurgion, And this letter was not only found with her

which is of some importance, but many others which in their superscriptions did carry the Names of many men suspected to be ill affected to the Parliament. the Woman being examined is committed to Custody of which shortly you will heare further.

GENTLEMEN.

IF you please you may Remember that I acquainted you with the Addresses of the Ambassadors of the States of Holland to both Houses of the Parliament, This day the House of Lords did send downe a Message to the House of Commons with an answer to be given to the States Ambassadors concerning their desire of the restoring of some ships and Goods which heretofore had beene taken by the ships of the Parliament, to which the Parliament (no doubt) will give them an honourable and a satisfying Answer

It was ordered that Sir Peter Killegrew this night be dispatched to the King, with letters signed by the House of Peeres, and by the Speaker of the Honse of Commons concerning the Mediation of a Peace which is to be treated at Vxbridge by Commissioners from his Majesty, and from the Parliament. The names of the Commissioners side (if you will beleive report for as yet we have no certaine Ittelligence) are said to be

The Duke of *Richmond*.	The Earle of *Southampton*.
The Earle of *Bath*.	The Earle of *Dorset*.

But Sir Peter Killegrew is expected to returne to London before we have compleated the Journall of this Worke at which time we doubt not but we shall be able to give you a more sufficient Catalogue of those Personages who are to be Commissioners from the King.

There was something more (which I had allmost forgotten) and indeed it being but a private businesse (I meane) concerning one particular Member of the House of Parliament, it is no great matter whether it be delivered to you or noe, and that is concerning a Servant of a Member of the House of Commons who was arrested by a Serjeant contrary to the ancient priviledge, for which Arrest the Man that caused the Arrest, and the Serjeant that did arrest him are to answer for their trespasse.

There is a report that walketh about the City with some confidence, which informes that there are some Lords imprisoned in Oxford, the Earle of Lindsey, the Earle of Newport, the Lord Peircy, the Lord of Andover. and the Earle of Sussex, with some others the reason is (as some relate, for intending to bring the Prince from Oxford to the Parliament, which designe (tis said) they would have carried

on

on by ſtealth and policy, thinking ſo great a preſence would have rendred their returne more welcome to the Parliament. Their be others that affirme that the cauſe of their impo: tance is, for being guilty of holding correſpondence with our Garriſon at Abbington, and giving intelligence to our men of Prince *Ruperts* deſigne againſt them at Abbington, and where our Horſe encountred them not far from Farringdon, which is ſome ſix myles beyond it. But both the occaſion of the Impriſonment of theſe Lords, as the impriſonment it ſelf is now confirmed, as time will ſuddenly make more manifeſt.

The Siege continues ſtill before *Greenhaugh* Caſtle, and the Beſiegers thereof ar preparing two Mines to blow it up, which will be ſpeedily finiſhed.

We underſtand that Bolton Caſtle is in faire poſſibility to be reduced to the obedience of the Parliament, it was delivered firſt into the Enemies hands by the treachery of the Governour thereof, moſt of the Yorkeſhire Horſe and Foot lye before Pontfract and Sandall

By Letters from Cheſhire we have received advertiſement, that Sir *Thomas Middleton* hath raiſed his Siege from Chirke Caſtle, and is preparing to meet with Sir *Charles Gerrard*, who is on his March from Worceſter towards Mountgomery, ſome Cheſhire Horſe are already gone to joyn with Sir *Tho: Middleton*.

We underſtand likewiſe that Sir *William Brereton* is gone into Lancaſhire to get ſome of their Forces to aſſiſt Sir *Tho: Middleton*. who lately loſt one Major, one Lieytenant, forty common ſouldiers, and thirty horſe, by the careleſneſſe or treachery of one of his Captaines, who was ſurprized by ſome men of Sir *John Byrons*, for which the Captain is to be tryed by a Councell of Warre.

By Letters from Derby dated *Iune* 9. we are certified, that Captain *Barton* hath made an expedition from thence Iune 6. to the Garriſon of the Enemy at Titbury, where he ſlew foure of the Cavaliers, tooke twenty eight other of them priſoners, and carried them to Derby, without any loſſe, which will greatly weaken the Garriſon of the Cavaliers in Titbury Caſtle. Neither is the ſucceſſe of the Parliaments Forces onely confined to that place.

For ſince the Garriſon at Taunton Caſtle are freed from their Beſiegers, they have made an expedition as far as Teverton in Devonſhire, where they amongſt others tooke Cullam the High Sheriffe of that County, and ten other Commiſſioners, that were ſitting there to raiſe forces againſt the Parliament.

This weeke the onely news from Yorke and Hull is, that the moſt emine t action in that County now is againſt Pontefraict Caſtle, which the Beſiegers ply well with weighty Bullets out of great Ordnance, ſo that it is ſorely battered, but we heare not yet of any certain termes of yeelding.

Wee

We heare the Irish Rebells, and Anti-covenanters in Scotland, are beaten from the Hills and mountaines where they sheltered themselves and are driven into lower and straight places where they may be better dealed with, so that a little more time may give us good tidings that they are utterly cut off and rooted out.

We are informed also that the Cornish men began to turne faces about, and to bethinke themselves of the misery, will fall upon them if they comply any longer with Greenvile, who hath well neare exhausted that County of men and Inhabitants and therefore it is credibly reported the Lord Mohun, and high Sheriffe of Cornwall are raising of forces to oppose Greenviles raising of more Souldiers amongst them, for they have found by sad experience, that their men are exposed alwayes to the most dangerous services, and by consequence destined to the slaughter. A little mote time will tell the truth of this information.

Saturday Ianuarie 18.

THe Ordinance for assessing the severall Counties to raise a proportionable summe out of every County to discharge the trouble of the Army which consisting of one and twenty thousand Horse foote and Dragoones, will amount in the compasse of one Moneth to the summe of fourty foure thousand nine hundred and fifty pounds) was this day taken into consideration and a summe was set proportionably upon every particular County, but the perfecting of the Ordinance was referred untill the Munday following, and indeed, that day (besides the businesse of the Earle of Manchester concerning some reflect at Dunington Castle) I cannot satisfie your expectation.

The Lords did send a Message to the Committee of both Kingdomes concerning the liberty of Trading into all the Ports of England, which is a businesse that by forraigne Princes and States is much desired. The chooſing of new Colonel's was taken into consideration which was referred to a Committee who are to consider of what persons are fit to undertake and mannage so great a place.

The Field Newes.

WE are advertised of a great victory obtained by Major Generall Langhorne, in Pembrokeshire against the remainder of Gerrards forces, where we are informed, the vigilant Commander taking advantage of Gerrards absence, who was even making havocke in the Counties of Worcester and Northampton, he advanced with a considerable body of horse and foot, towards the Enemy, who were resolved to receive him, but Major Laughorne, who is second to none in Wales, in the feats of War, did follow the first charge he gave the enemy, with such successe and valour, that the enemy, amazed at the resolution of our men, and not able to oppose them, did begin, by little and

little

little to give ground, which our Major Generall observing, made a new and strong impression upon the enemy, who did what they could to defend themselves, being unwilling to flye, this doubled the courage of our men, who by a new charge quite shooke their maine body, and forced them, first into a route, and afterwards into an absolute flight, many of them fled, leaving their Armes behind them, many of them being dead, were found with their bodyes & their Armes together, whose soules had only the liberty to fly away, There were taken and slaine in the service, but nine hundred of the enemy, amongst which many of them were principall Commanders, there were great quantity of Armes and Ammunition taken, so that Colonell Gerrard will take now but little care, to returne any more to Pembrookeshire, and the Parliament are taking all care to send some parties after him, where he is now on plundering, to hinder him from expecting any supplyes from Oxford.

Munday January 20.

THis day the House of Commons were in a long debate or consultation concerning the levying or raising of the moneyes above mentioned concerning the payment of the reformed Army, consisting of one and twenty thousand horse and foot, they made a large progresse in it, but the conclusion of the debate was referred unto another time.

The great businesse concerning the Earle of Manchester at Dunington Castle was taken into consideration this day, of which I cannot give you that satisfaction as is expected untill Munday following, Although some bold men have been so unadvised as already to publish in their Pamphlet the report of the Committee concerning the businesse of Dunington which was examined before them, but of such men take heed, and mingle with them neither Braine nor Brest. The Ordinance was againe presented for the continuance of the Ordinance of Tunnage and Poundage, which (it being a businesse of great concernment) was referred to a Committee of the whole House. We understand that the Ordinance is to continue for two yeares longer, and the mannagement of the Customes are to be at a lesser Rate then heeretofore

The Field Newes.

I Cannot remember that any Letter was brought to the House this day concerning any Intelligence from any place in the Kingdome, And I am confident that I give you the truth; This only I can communicate, that there was a Report of some Ships from *France* laden with Armed men that were incroaching on the Coast of *Sussex*, for which purpose the County of *Sussex*, and *Kent*, did rise up in Armes to prevent their landing.

Tuesd. Jan. 21.

THe new Modell of the Army was taken this day againe in consideration and offices of it accordingly were debated on and concluded, In the head of this

new

New Army you shall finde Sir *Thomas Fairfax* to command in chiefe, and Major *Skipton* to bee Major Generall of the same, There are voted besides severall other Officers whose names I conceive I shall bee able by and by to impart unto you.

The Field Newes.

WE understand that Colonell *Holborne* hath taken *Sydenham* House, in which he found foureſcore priſoners, It is confirmed likewiſe that hee hath taken Major *Culham* the high Sheriffe of *Devonſhire*, and ten commiſſioners of Array, And purſuing the Courſe of his Victories we underſtand that he hath taken three hundred priſoners ſince, with many horſe and a multitude of Armes. We uddeſtand that Colonell *Maſſey* (though with a few men) defend himſelfe very gallantly. There is a report that Colonell *Holborne* hath driven the Enemy in *Briſtoll*, And that Leintenant Colonell *Middleton* is joyned with him.

Wedneſday Jun. 22.

THis morning Sir *Peter Killigrew* who was ſent from both Houſes of Parliament to his Majeſtie concerning the Treaty at *Uxbridge* returned to *London*. And although the names of the Commiſſioners from the King hath been preſented to you from former pens, wee willgive you in this place a true lyſt of their names as we have received them ſince his returne from undoubted Intelligence.

The Duke of *Richmond.*	Sir *John Culpepper.*
The Marquis of *Hartford.*	Now a LORD.
The Earle of *Leiceſter.*	Sir *Edward Nicholas.*
The Earle of *Chicheſter.*	Maſter *Gardiner.*
The Earle of *Southampton.*	Maſter *Palmer.*
The Earle of *Kingſton.*	Maſter *Bridgman.*
The Earle of *Dorſett.*	*Aſhburnham.*
The Earle of *Bath.*	*Hide.*
The Lord *Capell.*	*Lane.*
The Lord *Seymor.*	Doctor *Steward.*
The Lord *Hatton.*	Doctor *Lane.*

The Propoſitions which the King demandeth are firſt to have all his Forts and Caſtles reſtored, Secondly to have all his Revennes, and what hath beene due unto him thereby reſtored and repayed. Thirdly to have Religion eſtabliſhed as in the dayes of his Father and Queene Elizabeth. Fourthly, That all Priſoners ſhall beſet at liberty of both ſides. Fifthly, that Delinquents ſhall be tryed on both ſides by the Lawes of the Land. Sixtly, That there ſhall be a Ceſſation of Armes. The Propoſitions are high, but it is beleived the Commiſſioners will condiſcend to an eaſier moderation. The treaty beginneth on Thurſday ſeanight: I pray God to give his bleſſing to it.

FINIS.

20

SEVEN QVESTIONS ABOVT THE CONTROVERSIE betweene the CHVRCH of *ENGLAND*, AND THE *Separatists* and *Anabaptists*, breifely discussed.

1. *Whether is the Church of* England *as it now stands a true Church?*
2. *Whether the Church of* England *be a right Nationall Church?*
3. *Whether are the Ministers in the Church of* England *sent of God, and so are true Ministers or not?*
4. *Whether is the Baptisme of Infants a true and lawfull Baptisme or no?*
5. *Whether it be lawfull to be Rebaptized or not?*
6. *Whether is it lawfull to separate from all the publike Ordinances and Christian Assemblies in our English Church, because there are some defects in Discipline, and in other things amongst us?*
7. *Whether is it necessarie to demolish our Churches (Steeple-houses as the Separatists call them,) and to build them in other places, because they were built by Idolaters for Idolatrous worship, were abused with Images, and dedicated to Saints?*

By IMMANVEL KNVTTON, Preacher of Gods Word at *Beeston* in *Nottingham-shire*.

Endeavouring to keepe the unity of the spirit in the bond of peace, there is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptisme, one God and Father of all, who is above all, and through all, and in you all. Ephes. 4. 3, 4, 5, 6.

London, Printed by *Tho: Paine*, and are to be sold by *Andrew Jones* Kembe at *Margrets Hill* in *Southwarke*. Anno Dom. 1645. 1644

SEVEN QUESTIONS
ABOUT THE
CONTROVERSIE
between the
CHURCH of ENGLAND
AND THE
Separatists and Anabaptists,
briefly discussed

TO THE HONORABLE COMMITTEE of *Parliament* in *Nottingham*,

Immanuel Knutton, Wiſheth all preſent hapineſſe and future bleſſedneſſe.

IT is well knowne to your Honours, that I endured a long and tedious bondage at Newarke, together with my godly Concaptive and fellow labourer in the work of the Miniſtry, M. William Hewit, for the ſpace of almoſt thirty weekes; and how God wrought our enlargement, by the worthy inſtrument of his glory, Captaine John Needham Governour of Killingworth Caſtle in Warwickſhire. But at my returne to Nottingham from Newarke, I found this Garriſon much diſtracted by ſome Separatiſts in it, who deſert our publike Aſſemblies and the Divine Ordinances, and have ſeduced too many of their way; In my conference with them, I found their Tenets unchriſtian, and themſelves pertinacious in them; Their tenets were theſe, 1. The Church of England is no true Church of Chriſt. 2. The Miniſters of this Church are not true Miniſters, not called of God. 3. Baptiſme of Infants is no true Baptiſme, therefore not lawfull. 4. It is not lawfull to heare us Miniſters Preach, leaſt they ſhould by their preſence approve of our Popiſh calling by the Biſhops, and becauſe we preach in popiſh ſteeple-houſes, alſo becauſe wee were Baptized in our Infancy, but if wee will renounce our calling by the Biſhops; Preach at the Market-croſſe, not in the Steeplehouſe; and be rebaptized, they will heare us, otherwiſe not. 5. Our ſteeplehouſes ought to be demoliſhed, neither is it lawfull to worſhip God in them. Theſe their opinions too many in this Gariſon approve of, and follow, therefore I have briefly anſwered their arguments and publiſhed them, that I might hereby excite others more able then my ſelfe, to handle theſe points of

controversie more fully; and in the meane time I beseech your Honours to suppresse these errours offensive both to God and the godly, least these Schismes turne to heresies, endeavour to extirpate all Popery, Scisme, and Prophainnesse, as the Covenant enjoynes you; which you heard worthily explicated and urged home to your consciences in St. Maries Church *on Thursday* August 8. *by that faithfull Minister of Christ* M. Richard Whit-Church *in his Lecture Sermon upon that Text,* Jer. 50. 5. *Almighty God establish you in his truth, direct you ever by his spirit, secure you and this Garrison by his presence, crowne your designes with comfortable successe, to the glory of his name, and to the perpetuall happinesse of this Nation, Amen.*

So prayeth your

From my Study at
Beeston, Auguſt
16. 1644.

Honours humble Servant

Emmanuel Knutton.

SEVEN

SEVEN QVESTIONS about the Controverſie betweene the Church of *England* and the Separatiſts and Anabaptiſts, breifely diſcuſſed.

QVEST. I.

Whether is the Church of England *as it now ſtands a true Church?*

I Premize this; that in this Church is much defect in Diſcipline, and in the execution of it in compariſon of other reformed Churches, who in this, farre exceede us. *Anſwer.*

Next I affirme it is a true Church, yea the ſpouſe of Chriſt.

First, Becauſe the Church of *England* hath the matter and forme of a true Church; the matter of a Church, are men and women in a right Logicall ſence, matter which is one of the cauſes hath this property, it is paſſive; for action is from the forme which is called the beginning of doing, as matter is of ſuffering, ſo are men by nature (in the internall and reall worke of grace in converſion) paſſive, *Phil.* 2. 13. ſuch matter our Church hath; it hath alſo the forme of a Church, the forme of a thing in ſtrict logicall ſence, is a chiefe cauſe which actuates the matter and perfects it, it is a conſtituting cauſe; now the forme or conſtituting cauſe of a Church is faith, which brings it into relation to Chriſt, & therefore in Scripture the Church is called the Lords *Spouſe, Vineyard, Houſe, &c.* becauſe of its relation to him: this forme our Church hath, it hath many true beleevers: Now Diſcipline, though it conduce to the well being of a Church to keep it in a ſweet order, yet it is not the cauſe of a Church, it doth *Reaſ.* 1.

not give being to a Church, as the cause gives being to a thing; in nature a man is begotten and borne, but the order he is tied to observe in his life, makes him not a man, but conduceth to his well being in his life, so is Discipline to the Church: so then our Church hath many true beleevers, who by faith are united to Christ, and are thereby made members of his body (as the Separatists acknowledge) and if they helpe to make up his body, they must needs be Christs Church, for his body is his Church, *Col.* 1. 18. 24. *Ecclsia est cœtus hominum vocatorum, &c. Ames.* 1 *Cor.* 1, 24 1 *Cor.* 10 32.

Reas. 2. Secondly, because the Church of *England* hath the essentiall notes and markes of a true Church of Christ.

1. One is the word of God purely and powerfully preacht, profest, and maintain'd, which alwaies gathers a people to the Lord, being so taught, 2 *Cron.* 13. 10, 11, 12.

2. The lawfull administration of the two Sacraments accoording to Christs institution, *Mat.* 28. 19, 20.

3 The true obedience to the word of God, a right following Christs voyce, and conforming to his will, *John* 10. 27.

4. The union with God by his spirit and faith, and with his Saints by love, *Col.* 1. 4. 2 *Cor.* 6. 16. *Rom.* 8. 14.

Object. *But this Church wants the Discipline of Christ, therefore no true Church.*

Ans. I confesse it wants it, yet it hath these forenamed fundamentall & essentiall notes by vertue whereof, its the Church of Christ as truly as the Church of *Corinth* was, in which was wanting the execution of spirituall Discipline, & more horrible abuses of the ordinances then in *England*, yet *Paul* writes to it as to a true Church, 1 *Cor.* 11. 17, 18, 19, 20, 21, 22, 30. So the Churches of *Galatia* maintained justification by workes, which we account a damnable heresie in the Romish Church at this day, yet *Paul* called them Churches, though this heresie be worse then the want of compleat Discipline and other Ceremonies in our Churches. Also there wanted true Discipline amongst the *Israelites*, and was more prophane abuses of Gods worship then is amongst us, yet wee account them to have beene a true Church, 1 *Sam.* 2. 16, 17, 22, 29.

Reas. 3. Because this Church of *England* was rightly called and constituted at the first by the preaching of the word and gratious Lawes of the Magistrate.

Object. *But it should have beene gathered onely by the word taught, not by constraint from the Magistrate:*

Con-

Constraint it selfe may justly have place in the lawfull constitution or reformation of a Church, witnesse, 2 *Chron.* 33. 16. 2 *Chron.* 34. 32, 33. 2 *Chron.* 15. 8, 9, 10, 11, 12, 13. Magistrates may compell Infidells to here the word, 2 *Chron.* 30. They are keepers of both tables, they must abolish Idolatry and prophainnesse, by command from the word, and they have as good ground to cause people to attend the publike Ordinances. *Anſ.*

But to beleeve, is a voluntary act, and must not be inforced. *Pſal.* 110. 3. *Ob.*

True: God must sweetly and effectually perswade people to beleeve and bend their wills by his spirit, the Magistrate must not compell any man to beleeve, but he must compell them to attend the meanes of grace, and to leave their wickednesse. *Luke* 14. 23. The guests must be compelled to come in, though not to eate when they are come. Compelled, not by perswasions, for these were the first invitations; therefore by further meanes. So then both Word and Sword was effectuall through Gods blessing to gather a Church in this Iland, the Gospel was worthily taught in King *Edwards* dayes, which brought 300. Martires in Queen *Maries* dates to the Stake, and many godly professors to the succeeding times in Queene *Elizabeths* dayes, there was great confluence of zealous Professors who spread the Gospel over the land, and drew flockes of hearers to them: then came a Christian Edict from the State, that every man should yeeld obedience to this truth wherein they had been thus instructed: it was performed by the most, whose submission was an actuall profession of their faith and repentance. *Anſ.*

Because, We all in this land have entered into Covenant with God in Baptisme, to serve and honour him all our dayes, our Baptisme ties us as strictly to Gods service as Circumcision tied the Jewes, and that our Baptisme is a right Baptisme, you shall heare proved afterwards. *Reaſ.* 4.

But the Church is a company of men and women called, as Doctor Ames describes it, now in England the most people are uncalled, prophaine, &c. *Ob.*

There is a double calling, externall and internall, so the Church is either visible or invisible, now many are outwardly called by the sweet invitations of the Gospel, God calleth all sorts of men, and men of all sorts, but his inward and effectuall calling, and the election of grace is but of few, which is the meaning of that, *Mat.* 22. 14. Many are outwardly called to be Members of the Church visible, entered *Anſ.*

tered thereinto by Baptisme, made partakers outwardly of the word and Sacraments, but few of these belong either to Gods eternall Election; or are effectually called and chosen to be Members of the Church invisible. So *John* 15, 2. We are in Christ two wayes, 1. By externall profession, frequenting the Ordinances, having a forme of godlinesse but, &c. these are Members of the Church visible: 2. By reall implantation, and these are the true spiritual Members of Christ, both these our Church hath; the common sort are outwardly called by the word, initiated by baptisme, and have a forme of Religion, and are outward Members of the Church visible, as truely as such were in the Jewish Church, and as *Judas* was in Christs family, and as Hypocrites are Members of any reformed Church, for Hypocrites are worse then the openly prophaine.

Reas. 5. Because, This Church hath a godly and learned preaching Ministry sent of God (as you shall here proved afterward:) and a faithfull heavenly people as any that live upon earth, the Ministers are builders, and the other Gods building: 1 *Cor.* 3. 9. Yet in that Church were horrible crimes, incest maintained. 1 *Cor.* 5 1. 2. Some of them denied the Resurrection. 1 *Cor.* 15. 12. Though we have many dumbe dogs and wicked people, yet the Church receives its denomination from the better part, not from the major part, as an heape of wheate having much chaffe in it.

QVEST. II.

Whether the Church of England be a right Nationall Church?

Answer. I Affirme it is as true a nationall Church, as the Jewish Church was.

Reas. Because this Church liveth by one Law Ecclesiasticall and Civill, it continues one body, and every Congregation is a Member of it, as amongst the Jewes, they had their severall Synagogues: our Church hath the Sacrament of baptisme for imitation as the Jewes had circumcision.

Object. But wee read of no Nationall Church in the New Testament, therefore there is no Nationall Church now a dayes.

Ans. 1. If this Argument were valid to prove that there is no Nationall Church now, then it may as well prove there was no Church at all before Christs comming, for we cannot find the word Church in all the Old Testament, God indeed called the Jewes his portion, inheritance, chosen people, &c. but never Church:

But

2. But I add further, that no Nationall Church is mentioned in the New Testament, Because there was no such, during the abode of Christ and his Apostles upon Earth, but only particular Churches gathered by the Apostles preaching amongst the Heathen, there was no King nor Potentate that imbraced the Christian Faith, for 300. yeares, till *Constantine* the great Emperour of Rome, who did most zealously receive, countenance, and promote the progresse of the Gospel, and encouraged the Ministers of it exceedingly.

3. If the judgement of Mr. *Brightman*, and some other learned Divines upon the *Revelation*, be Orthodox and sound, (which I question not) then Nationall Churches are spoken of, and prefigured by those seven *Asian* Churches, whom that Eagle-eyed Expositour looks upon as Types of succeeding Churches, and those Churches whom they set out to be the Counterpaine, as *Sardis* set out the Church of *Germany*, *Laodicea* our English Church, *Philadelphia* set out the Churches of *France*, *Helvetia*, *Suevia*, *Geneva*, *Holland*, *Scotland*, because they live by one and the same forme of Ecclesiasticall Government, and so of the rest.

4. Lastly, In the Old Testament are divers illustrious prophecies of Nationall Church of the Jewes, when God shall convert them and bring them backe to, and settle them in their owne Kingdome, for the Prophets frequently speake of it. *Isa.* 60. *Isa.* 61. *Isa.* 62. and 63. and 64. &c. *Jer.* 30. *Jer.* 31. *Jer.* 33. 12, 13. *Ezek.* 34. 25, 26, 27, 28, 29. *Ezek.* 36. 24. *Ezek.* 37. 25. Likewise we find these Prophets speaking of Nationall Churches amongst the Gentiles, which should come and joyne with the Church of the Jewes. *Isa.* 49 23. *Isa.* 60. 16. *Isa.* 19, 24, 25. Doubtlesse there shall be many famous Nationall Churches after the conversion of the Jewes, which I hope drawes on fast. And when those dayes are come, there will be more famous National Churches then ever the old Jewish Church was. *Zach.* 14, 20, 21

But the Church of England wants those Church Officers mentioned, Eph. 4. 11. *which Christ left to his Church.* Object.

Can there be no Church, no Christians without them? What shall we say of the Families of the Patriarkes of the Jewish Congregations under the Law? yea, of Christ and his Apostles? Either deny them to have been visible Churches, or they as these distinct Officers amongst them: looke upon the Church since Christs time, there was not a worthy Church of God in *Jerusalem*, from the time of Christs Ascension, till the Election of the 7 Deacons, (those hundred and twenty Answer.

twenty Disciples, *Acts* 1. 15. And 3000. Converts, *Acts* 2. 41. those continuall troopes that flocked to the Apostles, were they no true Church? Let the Apostles and Evangelists be Pastors and Doctors: where were their Elders, Deacons, Releevers? Afterwards when Deacons were ordained, yet what newes is there of Elders till *Acts* 11. 30. Yet that of *Jerusalem* was more forward then the rest: we will not (as the *Separatists* are wont) argue from Scriptures negatively: no proofe, yet much probability is in *St. Pauls* silence: He writes to *Rome*, *Corinth*, and other Churches: Those his divine letters, in a sweet Christian civillity, salute even ordinary Christians: and would he have utterly passed by all, mention of these Church Officers, amongst his so precise acknowledgement of lesser titles in others, if they had beene ere this ordained? *Rom.* 1. 8. 1 *Cor.* 15. 1 *Thes.* 1. 7. *Gal.* 4. 15. All these, notwithstanding all this, were true Churches, famous, forward and exemplary. Onely the *Philippian* Church is stiled with Bishops and Deacons, but no Elders beside them. *Phil.* 1. 2.

But through Gods great mercy, we have many who conscionably teach and feed, by teaching call them what you please, Lecturers, Parsons, Vicars, &c. If they preach Christ truely upon true inward abilities, upon a sufficient (if not perfect) outward vocation, such are Pastors and Doctors allowed by Christ: we stand not upon circumstances and appendancies of the fashions of ordination, manner of choice, attire, titles, maintenance, but if for substance these be no true Pastors and Doctors, Christ never had any in his Church since the Apostles left the Earth.

Quest. III.

Whether are the Ministers in the Church of England sent of God, and so are true Ministers or not?

Ans. I Affirme they be true Ministers of Jesus Christ, sent of God into his Vineyard, to build up his Church and People as living stones upon Christ the chief corner stone.

Reas. 1. Because we have many Godly, learned and painefull Ministers, as well qualified for that worthy function as any in the world, who are exceedingly diligent in the exercise of their gifts, endeavouring to convert and confirme soules, to the utmost of their ability: now their ability and fidility argues, that God hath sent them. *Rom.* 10. 15. *Jer.* 23. 21, 22. As if he had said, I gave no commission to these

Prophets

Prophets, yet they ran, as of their owne heads, &c. If they had received directions, and ereands from me, and had delivered them accordingly to my people, they should have laboured to have turned them from their leud courses. Where the Lord shewes that the conscionable, and able preaching of his word, proves that he sends such about that worke.

Because, That God hath blessed the labours of the Ministers of this Church, to the conversion of many, and to their confirmation in the truth, which thing God would not have done, if he had not sent them *Jer.* 23. 32. 1 *Cor.* 9. 2. Yea, the *Separatists* themselves received their first illumination, Faith, and other graces from the word preached by us, before they made a divorcement from us. *Reas.* 2.

But the Ministers of the Church of England were called by the Prelates, whose calling is Antichristian, from the Pope, therefore they are not the Ministers of Jesus Christ. *Object.*

I grant that the calling of the Lordly Prelates (as they are described in the second Article of the Covenant, & exercise their jurisdiction in their Courts by their Substitutes) is Antichristian & yet the Godly and learned Ministers of this Church (called by them) are true Ministers called of God, for these reasons. *Ans.*

Because, the Prelates are Christians and so their calling of us is not altogether unlawfull: with the *Separatist*, every *Platonic* Artificer hath power to elect and ordaine by vertue of his Christian profession (the act of the worthiest standing for all) how can they deny this right to persons in some measure qualified for this worke? *Reas.* 1.

Because, The Prelates are learned men, and Divines, many of them are judicious and orthodox in judgement against popish Heresies, and have written and preacht substantially against them, which yet I speake not in favour of their calling, for I looke upon it as Antichristian, and directly opposing Christs words, in *Mat.* 20. 25, 26. *Reas.* 2.

Because, The Prelates in their ordination, command us to preach the Gospel truely, now, if we be not rightly called, because called from them, then one of these things or both these must necessarily follow. Either it is unlawfull for the Prelates to command us to Preach the Gospel, or it is unlawfull for us to preach the Gospel as they command us. I am to see how the former can be unlawfull, because their charge and command to Ministers is not Arches Antichristian, but Christian, for they command us to preach the Gospel not as Popish Prelates, but as Christians and Learned Divines, now good counsell *Reas.* 3.

is worthy to be followed from whomsoever it comes, though from an enemie. I see not how the latter is unlawfull, if one be qualified with fidelity and ability, he ought to preach the word, (though the Prelates licenced and commanded him) because as yet here was no other outward way of calling Ministers to preach in this Church of *England*, appointed and established by authority.

I heard of an Usurer in this Kingdome, who had gotten very much money by usury and unjust gaine, he made it his only calling, (which doubtlesse is unlawfull) it pleased God to convince him of the unlawfullnesse of his usury, he made restitution largely to his debtors, and sent his servant with restitution money to divers of them, though his course of usury was unlawfull, yet it was lawfull, yea, needfull for him to command his servant to carrie home restitution money to such as borrowed of him; and it was lawfull for his servant to obey him in this, of the like nature is the businesse I speake of.

Object. *But the Ministers of the Gospel should be called in a Church way, by the Church, and not be obtruded upon them, as many Ministers in this Church be against the consent of the people, in this land people being prophaine as Heathens, and being no Church, cannot chuse Ministers, neither are such true Ministers, as are called by them?*

Anf. 1. I thinke every Godly and Learned Minister will not account himselfe a Minister sent of God, as he hath his calling from the Prelates, but will rather looke at his divine qualifications for the Lords worke, as his internall call from God, and at his peoples election of him, to such a charge as his outward call, and will looke at the Episcopall ordination as a meere Ceremony which cannot nullifie his divine call from God and the Church.

2. I conceive, that sometimes a Minister may be sent of God to preach the word, when the people desire him not. As after Christs ascension the Apostles dispersed the Gospel in divers heathenish Nations, so may it now fall out, if a Minister should goe, and preach among the Pagans, and convert divers of them to the truth, for ought I see, he may be truely said to be a Minister sent of God.

3. Though our land hath many prophaine in it, (yet it is a National Church as I proved) I should propose this quere to the conscience of any reasonable man: Suppose a prophane parish where no meanes of grace ever was, nor any Godly Christian ever dwelt, should from the conviction of the necessity of preaching, make earnest suite to some

some Godly and able Minister (not tyed to any other charge) to be their pastour, and teach them the way to life, I demand whether this man have a true divine call from God to them or not? I conceive he hath, though they be not a true Church, yet they may be; God by his spirit may excite in them a true desire after the word, and that Minister may have much worke to doe there. *Acts* 16. 30. *Paul* and *Silas* had a true call, to goe into the Jaylours house at his questioning of them about salvation, though he was not fully converted.

4. I thinke a Minister may be truely sent of God, by a Synod of Godly and Learned Divines to a Pastorall charge, though the people sometimes call him not, as if he be to preach the word in a prophain parish, that desires not powerfull preaching, but hates it, and would oppose the comming in of such a Minister, the Synod may send him to such a place, and God may blesse his labours to the conversion of many there; a learned Synod is better able to judge of a Ministers ability and fidility, for that sacred function, then a vulgar congregation, and there are too many ignorant parishes in this land, who will hardly ever call zealous and godly Ministers to them, if our blessed Parliament, and reverend Synod have not a care to send such to them.

But the Ministers of this Church are maintained by Tithes, a Jewish Ceremony, and abolished long since by Christ. *Object.*

Answer. Tithes are not ceremoniall, for a Jewish Ceremony was a carnall type of an holy thing, injoyned for the service of the Tabernacle and Temple, only untill the time of Reformation. *Heb.* 9. Now, to say that tithes were instituted to signifie something only for a time, as all ceremonies were, is not truth: If any say, they signified the maintenance of Ministers under the Gospel, then it will follow, that they signified a farre larger maintenance for the Ministers of the Gospel, then the *Levitticall* Priesthood had, because the office of Ministers of the Gospel is of greater worth & excellency, then the office of Priests and Levites under the law. Also because the Antitype or thing signified, is larger then the type or ceremony signifying. Neither could tithes signifie an Arbitrary maintenance, to be left to the will of the Magistrate, (as some say) for this were to make a certainty typifie an uncertainty. That tithes are morrall and so perpetuall, I thus prove. *1 Cor.* 9. 13. 14. That is by tithes, else the Apostles *apodosis* answers not to his *protasis*, then the similitude were lame.

Reas. 1. Because, The heathen by the light of nature, judged that tithes were to be paid to such gods as they worshipped, if the light of nature

ture dictated tithes to be perpetuall, then much more doth the word of God. *Herodotus* saith, that *Cyrus* King of *Persia*, having conquered the *Lydians*, offered the tithes of all to *Jupiter*. *Plutarch* saith, the *Romans* used to offer tithes to their gods, *Camillus* vowed tithes to the goddesse mater *Matuta*, in case he should overcome the *Veians*. Hee saith, *Lucullus* grew rich, because he observed the use of paying tithes to *Hercules*. *Xenophon* saith, that others used to pay tithes to *Apollo*. *Pliny* writing of the *Sabeans*, and *Ethiopians* (more barbarous then the *Romans*) saith, that Marchants may not meddle with the Spices which those countries yeeld abundantly, before the Priests have laid out the tenth to their gods. *Festus* saith, the people of old did offer all the tenths to their gods. Which use amongst all Nations shewes that it was dispersed from *Noah* amongst them: yea, it argues that it came from the incorrupt light of nature before the law was given.

Reas. 2. Because, That tithes were the Lords right, long before the law was given. *Levit.* 27. 30. Here is neither institution nor assignation of tithes, but a declaration of the Lords right, Here he saith not they shall be, or let them be, as was said of other Ceremoniall lawes, as of the Passeover: *Exod.* 12. 24. But as its said of the seventh day, it is the Lords Sabbath, so of tithes, they are the Lords. All that which concerning tithes was, instituted in the law, was that tithes should be assigned to the *Levites* so long as they served the Tabernacle: *Numb.* 18. 21. Though God gave the tithes to the *Levites*, yet did he not first found them in that Incorporation, but only transferred his owne right to that order of Priesthood so long as it should endure, and after the ceasing of that Priesthood, the same right descended to the Ministers of the Gospel: so tithes were due to the *Levitical* Ministers as Ministers, not as *Levitical* and so are successively due to Evangelicall Pastors, as Pastors not formally, as Evangelicall.

Reas. 3. Because, It was the custome of Gods Church in all ages, to pay tithes to the Lord, before the law was written, so *Abraham* paied the tith of all. *Gen.* 14. 20.

Object. That which *Abraham* payed was of the spoyles. *Heb.* 7. 4, 5. ἀκροθινιων

Ans. The word ἀκροθινιων signifies the best of a mans goods, sometimes the first fruits; But admit that it signified spoyles, and that *Abraham* gave tithes of the spoyles, yet it more confirmes the right of tithes, for if he gave tithes of the spoyles, much more did he use to do the same of his owne goods, for here the Apostle saith: *Heb.* 7. 2. He gave a tenth part of all, Why is this compared with *Levitical* tithes

which

which were paied yearely, if this were not also usuall and continuall the Apostle would not use this manner of speech of one only action, unlesse it shewed the common use and practise how tithes were then paied to the Priest, as by common use and practise they were afterwards paied to the *Levites*.

Besides, I thinke with judicious *Calvin*, that *Abraham* paied tithes not of the spoyles, but of his owne goods: because it's said *Gen.* 14. 21. 23. That *Abraham* had lift up his hand to God, that he would not take so much as a threed or shooe latchet of that which was taken, which he yeelded to the King of *Sodome*, &c. It's more then probable that he paied no tithes of the spoyles, seeing he would not account any part thereof his owne. The next testimony before the law is, *Gen.* 28. 20. 21. &c. From hence it appeares that it was the generall opinion of the godly before the law was given, that tithes ought to be given to God. For otherwise *Jacob* did offend unlesse hee knew that this thing pleased God, as being appointed by him.

But Jacob vowed a vow to give the tenth, now no morall thing may bee vowed, because we are bound without a vow to performe such things? *Object.*

Yet it is lawfull to vow morall duties which God commands us, to binde our selves to more carefull obedience, to excite our dulnesse, to prevent omission, the holy practise of the godly proves it, 2 *Chron.* 15. 12, 13, 14 *Psal.* 119. 106. *Psal.* 50. 14. *Psal.* 56. 12. and though ceremoniall things might be vowed under the law, yet no otherwise, but as they drew to some morall duty. Besides, the other parts of *Jacobs* vow was not ceremoniall, but morall. *Gen.* 28. 20, 21, 22. That God should be his God: this was vowed by him on like condition, with tithes, and for ought I know *Jacob* might as well vow tithes to God for ever, as that God should be his God: *Jacob* in this vow I thinke vowed not for himselfe alone, but for his seed that should succeed, because the vision which *Jacob* saw, concerned all his posterity so did his vow, God promised many blessings to him and his seed: he vows holy service and obedience to God, for him and his posterity, those that would ascend into Heaven by *Jacobs* Ladder, (which is Christ *John* 1. 51.) must be tied to *Jacobs* vow, for *Jacobs* vow answering the vision, whilest any part of the vision is to be performed, which will be till Christs second comming; so long shall tithes be Gods inheritance. Because as I said his vow concerned his seed, as much (if not more) then himselfe. And those are his seed who are more of his faith then his flesh: for all the families of the earth, which

Answer.

here

here are blessed in *Iacobs* seed, were not all of *Iacobs* flesh, but even *Iaphets* seed comming to the tents of *Sem*, the Gentiles called: Therefore all subject by *Iacobs* vow to tithing. *Rom.* 9 6 7 8.

Object. But we read not of the constant paying of tithes, nor of any law for tithing, till the time of *Moses*. *Numb.* 18.

Answer. Neither do we read of the observation of the Sabbath from the Creation till *Exod.* 16. Yet doubtlesse the people of God observed it, but as concerning tithes, we have here two examples, *Abraham* and *Iacob*.

Reas. 4. Because, Tithes were due and were paied to *Melchizedeke* by *Abraham*, and so ought to be paied to Christ, or else Christ should faile in some thing to be as *Melchizedeke* was, which may not be granted, seeing he is after his order, as the Priests of the law after *Aarons* order, and so were in every thing as *Aaron*: Now tithes being due to Christ, must be paied to his servants the Ministers of the Gospel, *Heb.* 7. 1. to 11. From this place consider these things, 1. The scope of this place is, to set forth the greatnesse and the honorable condition of *Melchizedek*, and consequently, of Jesus Christ. 2. *Melchisedecks* receiving of tithes, the Apostle makes a speciall argument of his greatnesse, viz. his receiving tithes of *Abraham*, whose Offspring the Tribe of *Levi* cooke tithes. 3. *Melchizedek* is as great as ever he was, and so in all things as he was in the time of *Abraham*, for he is the Priest of God for ever that never dies, and so his Priesthood and the rights of it never cease. 4. how can his admirable greatnesse in his Antitype Christ, be said still to be the same, if Christ takes no tithes, neither hath right to take them; seeing the Apostle urgeth this as a maine argument of his greatnesse: his scope is to prove *Melchizedek* more excellent then *Aaron* or *Abraham* himselfe, or then any of the Jewish Nation, and consequently Christ more excellent, that the *Hebrewes* might not be hindred by an over weening opinion, touching the Aaronicall Priesthood so long setled amongst them from comming unto Christ. The super excellency of *Melchizedek*, is proved by this, that he took tithes of the Patriarke *Abraham* & blessed him, the title Patriarke being added for *Abrahams* greater honour, to magnifie *Melchizedek* the more.

Next, the super excellency of *Melchizedek* is in this amplified by comparing this tithing, with that under the law, used amongst *Abrahams* children, for if some of them had a greater honour done to them in this that they cooke tithes of their brethren, *Melchizedek* was far more honoured in taking tithes of *Abraham*; and if they were honoured to blesse others their brethren, being

hereby

hereby proved greater; then *Melchizedek* in blessing *Abraham*, was much more honored & proved greater then he, and by consequence then *Levi*, and the high Priest springing of him, for so much as *Levi* himselfe being then in *Abrahams* loynes paid tithes unto him, and was blessed of him: from all this it followes plainely, that tithes are due to the Ministers of the Gospel, in regard they are Christs Ambassadours to reconcile people to God, and to blesse them with conversion by preaching the word; because tithes are Christs and *Melchizedeks* as they were a meanes of blessing, for in this respect also *Abraham* is noted to have paid tithes to *Melchizedek* when hee met him and blessed him.

But we reade not that Christ or his Apostles received tithes or demanded them? *Object.*

Neither received they ought else of some Churches, but their owne hands ministred to their necessities that they might not bee scandalous to weake brethren, not chargeable to afflicted Churches, must Ministers of all ages doe the like? *Answer.*

Secondly, the argument followes not from no practise to inferre no right, for the Apostles travelled from place to place to preach the Gospel, that then this could not be well done, but the right was not infringed hereby, no more then the right of Circumcising by the intermission thereof forty yeares in the Wildernesse.

Thirdly, wee reade soone after Christs ascention, the Apostles tooke the price of whole fields and possessions of such as joyned themselves to them for their owne maintenance, and of their poore brethren, *Acts* 4. 45. 2 *Act.* 4 34, 35, 36, 37. this course continued about 200. yeares, during which time no marvell though they required not tithes, that which was given them being a farre greater proportion: such as oppose the morality of tithes now, would not bee willing to deale so with us Ministers of the Gospel.

QVEST. IIII.

Whether is the Baptisme of Infants a true and lawfull Baptisme or not?

I Affirme it is a true, right, lawfull, and fit Baptisme, and ought to be used in a Christian Church professing Gods truth. *Answer.*

Because (excepting the difference of the visible ceremony) there is the same analogie of reason of Baptisme as of circumcision, the same internall, & spirituall thing signified, *viz.* remission of sins, & mortification of the flesh, *Deut.* 10. 16. *Jer.* 4. 4. 6. *Act.* 2. 38. *Act.* 22. 16. *Rom.* *Reas.* 1.

Rom. 6. 4. both of them are Symballs of our Adoption into Gods family, and so our imitation into the Divine Covenant. *Gen.* 17. 9. 10. 1 *Cor.* 12, 13. *Gal.* 3. 26, 27. besides Baptisme succeedes Circumcision, *Col.* 2. 11. 12. or else the conditon of Christian infants under the Gospel, were worse then the condition of *Jewish* Infants under the Law, in regard of their age; if Baptisme might not bee conferred upon them now, as Circumcision upon the *Jewish* children. If Baptisme belong not to Infants, then the grace and favour of God by Christs comming is more obscure and straight and lesse testified, then it was to the *Jewes*, which to affirme, is an horrible indignity offered to Christ.

Object. *But there was an expresse commandement for circumcising of Infants, Gen.* 17. *but no such for Baptizing of Infants now?*

Answ. 1. There is a generall command *Mat.* 28. 19, 20. all that beleeve of any condition whatsoever, should be Baptized; under which Infants borne of Christian parents are comprehended, for in Lawes and Precepts that be generall, an enumeration of singulars and particulars is not required, because lawes doe command concerning the whole Kind.

Secondly, the Baptisme of Christian Infants hath descended and continued from the Apostles dayes to us, *Origen* who lived in the yeare 213. said, that the Church received the tradition from the Apostles, to give Baptisme to Infants. *Augustine* who lived in the yeare 420. said, that Baptisme of Infants, the Church universall held it not instituted by Councells, but alwaies retained it, and most rightly beleeved it to be delivered by Apostolike Authority. Now such examples are equivalent to expresse commands.

Thirdly, The New Testament doth not literally command, remember to keepe holy the Sabbath, not to say grace before and after meales, not to pray with our families morning and evening, not women to receive the Lords Supper, &c. many other such like things I might instance, yet we hold this to be morall duties, and ought of necessity to be performed, and may be proved sufficiently by consequence out of the New Testament.

Reas. 2. Because Christian Infants are in the Covenant of grace, as well as the children of Israelites. *Gen.* 17. 7. *Act.* 2. 39. for this blessed Covenant is exceedingly extended and enlarged by Christ. good reason then, the seale of this Covenant should not be straightned, nor made narrower then Circumcision was; now Christian Infants being

ing within the Covenant of Grace, Baptisme the Seale of it is their right, for as much as they are Christians belonging to the Church of God, 1 *Cor.* 7. 14. here he saith your children are holy; if but one of the persons married be a beleever, some by (holy) understand, legetimate, as if he had said, your children are not bastards but lawfully begotten and borne; But the Apostle speakes not of civill legitimation, for the children of Infidells may be and are legitimate, others construe the words thus, that your children are holy, *viz.* by education in Christianity: others interpret them thus, your Children are holy, *viz.* by the secret operation and illumination of the spirit, which begets in them new inclinations towards God, as in *John Baptist*, and the Prophet *Jeremy*. Others say thus, your children are holy. *viz.* They are Christians, belonging to the Covenant and to the Church, this I chuse: holy, here is not understood civill but legally; the Law called things uncleane, prophane, as vessells, and living creatures, and men without the Church, and so the Law called things dedicated to God, holy; therefore as the children of the *Jewes* in the old Testament were not uncleane but holy, that is, they were not *Gentiles*, but *Jewes*, in Covenant with God from the wombe, by the vigour and vertue of that promise, *Gen.* 17. 7. though by nature they were children of wrath; so here, Christians with their children who are adopted into the place of the *Jewes*, now in the new Testament the Apostle calls holy; that is, they are not Heathens but Christians, though by reason of originall sin they are borne children of wrath; so according to federall grace, wee are borne Christians, though according to nationall generation wee are borne sinners, by vertue of which federall sanctity Christian Infants have as cleare a right to Baptisme as *Jewish* Infants had to Circumcision: such then who oppose federall sanctity and teach that the custom of Baptizing Infants hath continued in the Church not from example or command in Scripture, but from the degrees of the Church, take part with the Papists who stiffly seeke to maintaine theirs against us.

Because Infants are capeable of the thing signified, therefore they may be Baptized, they may have grace secretly bestowed as *Jeremy* and *John Baptist*, many such belong to heaven, *Matt.* 19. 14. as if he had said, of such little boes and of others affected like them doth the Kingdome of God consist, *Mark* 10. 14. Christ blessed them, then we may bestow the Sacrament and seale of blessing on them. *Reas.* 3.

Object. *If wee could certainely know which Infants had grace wrought in them, and did belong to Heaven, then we might baptize them, but this we know not, therefore its the best not to baptize them, til they come to riper yeares to make a profession and a confession of the Christian faith?*

Answer. First know, that wee cannot infallibly discerne which man hath true grace, and is elected, this God only knowes, we may and ought to judge very charitably upon an exact profession, & so upon a bare profession; *Phillip* Baptized *Simon Magus*, *Act.* 8. 13. We must never Baptize any, if we stay for infallible knowledge of any particular mans Election and particular Sanctification.

Secondly, the faith of Parents may warrant their infants Baptisme, yea though they haye a bare historicall faith, (not a Justifying faith,) if they can *credere ad baptismum*, though not *ad salutem*, this faith makes their children fit for Baptisme, there were many in the Apostles times who were Baptized having only an historicall faith, as *Magus* and others.

Object. *But the new Testament runnes much upon these speeches; beleeve and bee baptized, repent and be baptized, teach and baptize, now Infants are not capeable of the exercise of any of these graces, nor capeable of teaching; and what good can the Parents faith doe to the Infaint in Baptisme, seeing every one must live and be saved by his owne faith?*

Anſ. Those phrases, Teach and Baptize, Repent, and Beleeve, and bee Baptized, &c. are meant of such who were of riper yeares, and made profession of the Christian faith, whom they gathered out of the Heathens by the preaching of the Gospel.

In like manner, if we were to preach the Word amongst the Pagans and Infidells who knew not Christ, beleeve not in him, heard not of him, wee ought not to Baptize them nor their children till they professe faith in Christ, and come to know him. But now in this Church of *England*, all our people professe themselves Christians, and say, they beleeve in Christ and hope to be saved by him, though in their workes many prophane Protestants and licentious Christians deny Christ, opposing the power of godlinesse, yet having a temporary faith, they are intituled and called Christians, and have right to Baptisme as well as the Children of many prophane *Jewes* had to Circumcision.

Secondly, I say, the Parents faith may benefit the Infant so much, as to bring it under the compasse of the Covenant, and to make it a partaker of the signe and seale of the Covenant, *Rom.* 4. 11. He saith

Circum-

Circumcision was a Seale of the righteousnesse of the faith. children we know were circumcised, what faith could they expresse? therefore the faith of their parents, applying the righteousnesse of Christ to themselves, by their Circumcision, it made their children to bee borne *Jewes* by nature. *Gal.* 2. 15. Next this their faith assured them, that God would be a God to their seede according to that promise, *Gen.* 17. 7. In as good stead doth faith stand Christian Parents in, now, about the Baptisme of their children, for Baptisme is a clearer seale of righteousnesse then Circumcision was.

Thirdly, We reade the Apostles Baptized whole families, Acts 16. 15. 33. Acts 18. 8. 1 Cor. 1. 16. and it is probable there were children amongst them.

Because 1 Cor. 10. 2. The Apostle making their passing under the cloude and through the red sea a tipe of Baptisme, he saith they were all Baptized through the conduct or Ministery of *Moses* in the cloud and sea, now there were sixe hundred thousand footmen, *Exod.* 12. 37. besides very many young infants and small children, and they were all baptized tipically; very well, yea, much more may Infants of Christian Parents now under the Gospel have Baptisme conferred upon them, in the Truth and Antitipe, for the Truth or Antitipe is larger and of greater consequence then the Type; The Israelites, their passing into the bottome of the sea, signified our buriall with Christ in Baptime, their comming out of the sea, our rising up to newnesse of life, *Rom.* 6. 4. So the Apostle, 1 *Pet.* 3. 21. Makes *Noahs* Arke a type of our Baptisme; for saith he, the like figure whereunto even baptisme, &c. as if he had said: Answerable unto which preservation of the eight persons in *Noahs* family, by water, is the benefit which we receive by baptisme, which doth also now save us by, and in applying unto us, the power of the Resurrection of Jesus Christ, and become effectuall unto us, not in respect of the outward element, which onely washeth off the filth of the flesh, but in respect of the inward efficasie of the grace, thereby represented, and exhibited; whereby the conscience is both quieted, & assured of pardon and favour, and is there upon enabled to treate for, and expect mercy from God, and reconciliation with him. *Reas.* 4.

But Christ was not Baptized untill he was thirty yeares of age, Luke 3. 21, 22, 23. *Object.*

True; he was baptized, 1 to fulfill all righteousnesse, *Mat.* 3. 15. that is, to accomplish in all due obedience, all that part of Gods will *Ans.*

which concerne him. 2 To confirme *John* baptisme, doctrine, & ministry, & to commend and confirme to us the use of baptisme by his example. 3. That he might sanctifie our baptisme to us, and seale up this fellowship with us. 4 To signifie that he was sent to be baptized, namely to die, and to wash away our sins with his blood, *Luke* 12. 50. 5 That the truth might answer the type or figure; for as the high Priest, at his inauguration had his whole body washt with water, the sacerdotall garment was put upon him, he was set in the sight of all the people, and oyle was powred upon his head, *Exod.* 29. 4. 5. 6. so Christ being to enter upon the publike function of the Ministry to preach the Gospel, he would be baptized, that he might be ordained, and confirmed by the publike testimony of the whole Deity. But this example binds not us in respect of the time of his baptisme, for if it did, then Ministers must be baptized at their entrance into the Ministry; then none might enter into the Ministry till they be thirty yeares old, nor bee baptized till they come to that age, to then Christ entring upon his publike function at that age, did answer the legall type of the Priests and Levites, who ordinarily were chosen to the publike service of the tabernacle at thirty yeares of age, *Num.* 4. 3. 23. 30. &c. He did not by his example binde us to receive baptisme at that age.

Reas. 5. Because Baptisme hath beene effectuall to produce mortification and vivificate in many, as divers good people can witnesse, which it should not have done, if God had not approved of Paedobaptisme.

QVEST. V.

Whether is it lawfull to be rebaptized or not?

I Answer, that if one were Baptized in the name of God in generall, without particular explication and recitation of the three persons be not mentioned but omitted in Baptisme, its not right and lawfull baptisme; or if one was baptized of those hereticks who delivered not the right doctrine of the Trinity, such as were the *Marcionites*, *Arrians*, and *Pneumatomachi*, its not right and lawfull Baptisme, because the essentiall forme of Baptisme is not observed, which (according to Christs institution) must be in the name of the Father, Son, and Holy Ghost: but if Baptisme be rightly administred according to the institution of Christ and the forme prescribed of him, then rebaptization is unlawfull, for these reasons. First,

First, because there is no command for rebaptization as there is for the frequent receiving of the Lords Supper 1 Cor. 11. 23. 26. and the Apostle saith, there is but one Baptisme, Eph. 4. 5. *Reas.* 1.

2. Because Circumcision was not iterated, to which Baptisme succeeded. *Reas.* 2.

3. Because Baptisme is a Sacrament of Regeneration, but its enough to be once borne againe, and to be entered into the Church of God, as one is borne naturally but once, so the spirituall birth is but once. *Reas.* 3.

Many who were baptized in their infancy, were never truly borne again. *Object.*

Likewise many who are baptized in their elder yeares are never truly regenerate, but are notorious hypocrites, as *Simon Magus*, and others. *Answ.*

4. Because the strength and fruit of baptisme lasteth all the life of a true Christian, and a Christian may, yea he ought to feele the force and vertue of his baptisme working mortification and vivification in him, he must often remember the covenant he made with God in that ordinance, and in the remembrance of it must bee carefull to take heede of falling into sinne, to rise after he is fallen, and to serve God in sincerity all his dayes. *Reas.* 4.

Now some of the separatists hold, that our baptisme in the Church of *England* is no baptisme, because its conferred upon Infants; and therefore they are rebaptized: but they grosly erre, not knowing the Scriptures nor the power of God in that Sacrament to us; I hold these their tenets and practise unlawfull for these reasons.

1. Because they seeke to nullifie and frustrate the Sacred ordinance of Christ, viz. Baptizing in Infants, and so by consequence speakes blasphemy, horribly taking Gods name in vaine, in that they vilifie and reject one of his Ordinances, as a matter of no worth, efficacy, and consequence: that they of them shall say, that they never felt or discerned any benefit by their baptisme in their infancy? I answer, that they doe discover carnality and pride, and are in the bond of iniquity with *Simon Magus*, if they were regenerate, they might feele as much benefit and comfort of their baptisme in their infancy, as the godly *Iudeus* might from their circumcision in their infancy: also they discover hypocrisie in that they made profession formerly of their Covenant made with God in Baptisme, but now since their Separation, they disclaime this Sacrament, and acknowledge themselves nothing better for it.

2. Be-

2. Because many of them are baptized by such as are no true Ministers of Christ, not sent by him to preach the Gospel. for I am certaine they are not able to p. each the word. therefore not sent by the Lord; now, none should baptize but they who are able teachers, sent of Christ, *Mat.* 28. 19.

3. Because this opinion revives the antient heresie of *Marcion* the Hereticke, who lived in the yeare 143. hee was the inventer of a strange & new custome. for he taught, that after a man had been once baptized, hemay be baptized againe the second time, and third time also. This hee did to wash away his whoredome; his father was a Preacher of Gods word in *Pontus*, and hee himselfe had vowed chastety, and afterwards polluted himselfe with whoredome, and was cast out of the Church by his owne father; who when hee came to *Rome*, not being admitted to the fellowship of the Church, there he joyned himselfe to the fellowship of *Cerdon* and augmented his errour, who held that there were two Gods or two beginnings, the one they called the Authour of all good things, the other the Author of all evill things; to which *Marcion* added this heresie: hee said, first, there was one supreame and vniversall God, and him he called the good God, who created nothing that is in this world: secondly, there was a visible God, who was creator and maker of all things, and thirdly, there was the Devill, as a mid thing betweene the visible and invisible God; no heresie sprang up at that time that was so universally over spread in many nations and countries as *Marcions* heresie was.

Object. *But we reade Acts 19. 3, 4, 5. that Twelve Disciples of Ephesus were Baptized by Paul, who had beene baptized by John; therefore its lawfull to be rebaptized?*

Answ. Some thinke that those twelve Disciples were only instructed in the Doctrine of *John* (there called baptisme) and not baptized of him with water, but were now baptized in the name of Jesus.

Some hold they were baptized of *John* with water, & not of *Paul*, as the text seemes to import, but that they were baptized in the name of Jesus, that is, they were furnished with admirable gifts of the Spirit, after *Paul* had laid his hands upon them, which effusion of the spirit is called baptizing, *Acts* 1. 5.

Some hold they were baptized amisse by some of *Johns* followers in a corrupt forme, but now were rightly baptized, yet here was no rebaptization.

Some

Some hold they were baptized of *Iohn* and *Paul* both for the divers manner of signification, *Iohn* baptized in the name of Jesus that was to come, and to be exhibited, *Paul* in the name of Jesus already come and exhibited.

But let us consult the text a little better; first, the text saith not, that *Paul* baptized those who before were baptized of *Iohn*, as the Anabaptists urge, but one most rightly distinguish the words of *Paul* from the words of the Evangelist. *Luke* relating that history, *Pauls* words were these; *Iohn verily baptized with the baptisme of repentance*, saying unto the people, that they should beleeve on him which should come after him, that is on Christ Jesus. *Lukes* words were these. *When they heard this, they were baptized in the name of the Lord Iesus, and when Paul had laid his hands upon them, &c.* So *Luke* saith, *when they heard this*, that is the Preaching and Doctrine of *Iohn*, *then they were baptized in the name of the Lord Iesus*; that is of *Iohn*, not of *Paul*: So that *Luke* here sets down how truly, worthily, and rightly these 12 Disciples were baptized of *Iohn* and that *Iohn* baptized in the name of the Father, Sonne, and holy Ghost, for else his baptisme had not beene right and sound, but *Iohn* baptized thus, I say, it appeares, *Mat.* 3. 11. 16. 17. Secondly, in that those twelve said, they heard not whether there bee an Holy Ghost or not? it is not meant of the existence of the holy Ghost, for *Iohn* taught clearely concerning the holy Ghost. *Mat.* 3. 11. but its to be understood metonymically, of the effusion of the visible gifts of the holy Ghost, which flourished excellently in the beginning of the Church, as *Iohn* 7. 39. so that when *Paul* had laid his hands on them, the holy Ghost came upon them; that is after a visible manner, he meanes not here the gift of regeneration offered to all in baptisme, but those peculiar and extraordinary gifts; as the gift of tongues, and gifts of working miracles and such like. Give me leave to set downe a short Paraphrase upon five verses in the beginning of this Chapter, for the further illustration of this point.

Acts 19. 2. *Have ye received the holy Ghost since ye beleeved? and they said unto him, we have not so much as heard whether there be any holy Ghost.*

Have ye received the extraordinary and miraculous gifts of the holy Ghost, since ye beleeved? and they said unto him, *Paraphrase.*

we have not so much as heard, that there are those miraculous gifts of the holy Ghost, bestowed on men that beleeve.

Verse 3. *And the said unto them, unto what then were ye baptized? and they said unto Johns Baptisme.*

Paraph. And he said unto them? These graces and gifts are wont to be given by imposition of hands, after Baptisme; which since Ye have not taken notice of, tell me, unto what were ye baptized? And they said we were Baptized by *Johns* Baptisme, to the remission of sins by Jesus Christ, that lambe of God, which taketh away the sinnes of the world.

Verse 4. *Then said Paul, John verily baptized with the baptisme of repentance, saying unto the people, that they should beleeve on him which should come after him, that is on Christ Jesus.*

Paraph. Then said *Paul*, *John* verily as the outward Minister of Baptisme, baptized you with water, to the remission of sinnes, together with his baptisme teaching the people, that they should beleeve in that Jesus Christ, which should come after him; so as his baptisme was true and perfect; yet such as was not accompanied, & attended with these miraculous gifts, which now since the full glorification of Christ, are bestowed upon men.

Verse 5. *When they heard this, they were baptized in the name of the Lord Jesus.*

Paraph. While therefore *John* taught them thus, and made this holy comentary upon his said baptisme, they that heard it (in receiving his baptisme) were baptized in the name of the Lord Jesus.

Verse 6. *And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues and prophesied.*

Paraph. And when *Paul* had laid his hands upon them (as having before beene fully and duely baptized) the Holy Ghost came downe upon them, in miraculous gifts, and they spake with tongues and prophesied.

So that here is no ground for rebaptization in this place, these twelve disciples had received the Holy Ghost, (though not in that miraculous and extraordinary manner as they did after) for *Paul* in his question saith they beleeved, now to beleeve, is a fruit of the Spirit: Therefore the Separatists doe very ill opposing our Baptizing of Infants, for in Scripture we finde no examples where in Infants of Christian Parents were denyed baptisme, but examples we find, wherein they had it conferred upon them,

them. 1 *Cor.* 10. 2. as I proved before; and *Lydia* with all her houshould was baptized. likewise, wee finde no negative precept inhibiting pædobaptisme, neither can it bee proved truely that Christs command, *Teach, and Baptize, &c.* doth exclude infants from baptisme; now if their bee neither example nor precept against pædobaptisme, then such as oppose it doe ill; for they follow those pestilent hereticks called Anabaptists in *Germany*, who sprung up there (when the light of the Gospel first began to shine) not very long since, about *Luthers* time, this their opinion being but new and upstart, there is good reason they should disclaime it, and be humbled for it.

QUEST. VI.

Whether is it lawfull to separate from all the publike Ordinances and Christian assemblies in our English Church, because there are some defects in Discipline, and in other things amongst us.

Anſ. I Conceive it is absolutely unlawfull to relinquish Gods holy Ordinances, and the Assemblies of godly Christians in this Church of *England*, because of our mixt congregations, and because of some defects in our Discipline.

Reaſ. 1. Because Jesus Christ leaves us not for our defects and weakenesses, but continues with us, and I hope will doe for ever: It appeares Christ dwells amongst us, because hee hath sealed his sacred word amongst us, sent us many godly and learned teachers, and where these are teaching the truth there is Christ, *Matt.* 28. 20. Also he hath planted his Sacraments in our Church, he hath converted many soules in our land to himself by the faithfull dispensation of his Ordinances, but where all this is, there Christ is resident, *Ezek.* 20. 44. such a Church is the spouse of Christ, and whilst she holds the foundation of Religion, retaining the substantiall grounds of it agreable to the analogie of faith, she is spoused to Christ, but if once shee reject the foundation of religion, she is an harlot, as the Church of Rome is, *Revelat.* 2. there Christ walkes amongst the seven golden candlesticks, viz. Those seven Churches of *Asia*, yet some of them had great defects; Now till Christ leaves us, it is unlawfull for them to leave us, and account our Church an harlot, such as do thus, do

through the sides of our Church wound Christ, strike at him, and dishonour him, *Luke* 10. 16.

Reas. 2. Because in separating from our Assemblies and Ordinances, you prevent the exercise of many an holy duty which you might, & ought to have performed amongst us. *Heb.* 10. *And let us consider one another, to provoke unto love & good workes*, but some might aske how must we performe this duty? he answers verse 25. not forsaking the Assembling of our selves together, &c. here the Apostles impugneth the imperciousnesse of the selfe conceited Jewes, who out of contempt of the Gentiles deserted the Christian Assemblies, as if he had said, not withdrawing and utterly separating our selves from the assemblies of Gods people, upon conceit of the peculiar rights & prerogatives which God hath given the Jewes above the Gentiles; and standing upon the high tearmes of difference, as the manner of some is, &c.

Reas. 3. Because its the high way to the sinne against the Ghost, as is very cleare, *Heb.* 10. 25. 26. for such as despise and desert our Christian Assemblies and Gods holy ordinances amongst us, for some defects and imperfections; (which doe not alienate Christ his presence & love from us) are in the ready way to fall to blaspheme the truth, and to sinne unpardonable. Mr. *Paget* of *Amsterdam* in his preface to his booke called *An arrow against the Separation of the Brownists*, complaines of them thus; It is apparent that three or foure hundred of the Brownists have brought forth more Apostates *Anabaptists* and *Arrians*, sometimes in one yeare, then 10000 members of the reformed *Dutch Church* in this City have done in ten yeares or more, though tempted and compassed about with seducers as much as any other. Now the *Arrian* heresie, is feare full and odious, in the yeare 324 sprang up *Arrius* a Presbyter in *Alexandria*, who denyed that the Sonne of God was begotten of the substance of the Father, but said, that he was a creature, and that there was a time wherein the Sonne was not: The Anabaptists taught, that infants should not bee baptized untill they came to perfect age, and can give a confession of their owne faith. Next, that Christ tooke not flesh and blood of the Virgin, but brought it from heaven. Next, that God not onely revealeth his will by the written word, but also by visions and dreames. Next, that that Church is not a true Church, wherein there is any Spot or wrinckle. Next, that the Office of Magistrates under the New

Testa-

Testament is not a calling approved of God. *Thomas Munterus* one of the first Fathers of this Sect, made a great insurrection (though the Anabaptists teach that warres are unlawfull for Christians) but was overcome and beheaded in the yeare 1533. *Iohannes Leidensis* troubled the City of *Munster*, but was taken and condemned to death, he called himselfe King of new *Ierusalem*. *David Georgius* an Anabaptist in *Holland*, said that he was Christ the Messias and Saviour of the world. Thus wee see when men disdaine the Assemblies of Saints for some defects, God leaves them to fall into featefull errours and heresies through the pride of their hearts.

Because it argues an extreame height of pride, such as separate from all the ordinances, are puft up with ambitious spirits like unto those in *Isa.* 65.5. such would make themselves seeme holier then Christ and his Apostles, who went and preached amongst the prophane Jewes and Heathens, and though some of these seeme humble, yet their seeming depth of humility, may be a reall height of pride; they may not lawfully separate from us except Christ also did, whilest hee stayes with us, they should doe the like. *Reas.* 4.

Because this doctrine of Separation crosseth the judgements and practises of the godly Saints in all ages, it is but of late invention, those that seeme to have beene the Separatists their predecessors in former ages were the *Donatists*, 400. yeates after Christ, *Donatus* Bishop in *Numidia* drew many after him, and had many favourers called by divers names, *Parmeniani*, *Rogatiste*, *Cirtenses*, *Maximianiste*, *Circumcelliones*, the worst branch of this roote, for these would burne, or drowne themselves, and account this kind of death Martyrdome: the maine heresie of the *Donatists* was, 1 that the true Catholike Church was no where else to bee found, but onely in that corner of *Africke*, wherein they themselves dwelt: 2 that baptisme was not effectuall, except it had beene ministred by one of their society, against these heretiks did *Augustine*, Bishop of *Hippo* contend with mighty grace, the Separatists of these times are in some measure like them, but in some points they exceede the *Donatists*, Mr. *Robinson* and Mr. *Johnson* in one part confesse this their Separation to bee late and new, but in the nature and causes thereof, to be as ancient as the Gospel, the former I grant, the *Reas.* 5.

latter I deny, for we never read that the Saints in Scripture separated from those assemblies where God was truely worshipped, in the old Testament *Elkanah* frequented the publike Assemblies at *Shiloh*, 1 *Samuel* 1. 3. though there were more vile abuses of the Lords ordinances, then amongst us in *England*, 1 *Sam.* 2. 22. and in that time betweene the Prophet *Malachy* & Christs Nativity, we reade that *Zachary* executed his Office, *Luke* 1. 8, 9. and did not Separate from the Lords ordinances, though there were fearefull abuses amongst them, as farre as I remember in the Old Testament, *Caine* was the first that separated from Gods holy servants and service, *Gen.* 4. 16. and *Judas* in the new, 1 *Cor.* 11. 33. 34. he wisht them not to separate but to reforme their horrible abuses of the Lords Supper.

Reas. 6. Because to separate from us, is to separate from the sweete presence of Christ in his Ordinances, and from the fellowship of holy Saints as any be in the world, which to mee seemes unlawfull.

Reas. 7. Because the Separatists themselves, had their first illumination in our Church, by the word taught amongst us; they made profession amongst us before they left us, now that ministry of ours which first converted them, doubtlesse through God assistance is able to build them up, and they are bound to respect our Ministry before other, because it first converted them, 1. *Cor.* 4. 14, 15. this their separation is an ill requitall to their spirituall fathers.

Object. *Though we leave your Godly Saints and Ordinances, yet we have the society of other holy Saints and the Ordinances in purity?*

Answ. I beleeve there be amongst the Separatists some godly Saints, but this is no signe of a Saint to depart from our Church for some defect, in it, it is altogether without example or ground from the Scripture, and is rather a signe of a proud Pharisee; doe not thinke that all your fellow-Separatists are upright and sincere, there bee as dissembling Hypocrites amongst them, as any are amongst us; neither expect such edification from the ordinances dispensed amongst you, as from the Ordinances amongst us, because God gives you not now extraordinary gifts, as hee did to the Apostles, and your lay preaching wants those eminent gifts of learning (which are gifts of the spirit, 1 *Cor.* 12. 4. 10. 11.) which the ministry of this English

Church enjoyeth, yea, some who followed the Separation a while, but afterwards returned from it, to our publike assemblies againe, said, that the Ministry amongst the Separatists is a very fruitlesse, dead, and heartlesse Ministry, that they will often disagree about the interpretation of some places of Scripture, and sometimes none of them hit upon the right sense, whereas if they had a man of learning, and judgement amongst them, hee would soone resolve their doubts, and prevent that needlying confusion that is too much amongst them. I desire you of the Separation to consider that place well, *Heb.* 13. 7. whose faith follow: now those godly teachers who instrumentally converted you, were not of your faith, but did beleeve this English Church to bee a true Church, wherein the Lord dwells, and they joyned with us in Gods service. I desire you likewise, to tell mee ingenuously, whether you have heard the voyce of Christ, & sensibly felt his spirit working upon your hearts, more by the Ministry of this English Church, than, or by the Ministry of the Separation; time was when you would have melted in prayer amongst us, you would have trembled at Gods word in our Congregations, ye would have obeyed from the heart that forme of Doctrine we delivered, your hearts would have burned with zeale in holy performances amongst us, you seemed to be inflamed with precious love to Christ, to his ordinances, and to his servants, doe you finde the ministry of the Separation working these effects in you? I hardly beleeve you do.

But (your Ministers being called by the Prelates, their calling is Antichristian,) we dare not come to your publike Assemblies to Gods worship, because in so doing wee shall approve of their unlawfull calling. *Object.*

If you come to our Assemblies with good hearts, to get edification by the word, your bare presence at the ordinances, is no approbation of our calling by the Prelates, whilest your judgements and speeches are against it: many godly and learned men frequented our Christian Assemblies even when the Prelates lorded it over us, and troubled us with their ceremonies, yet they approved not of the Prelates calling, nor of their ceremonies, but manifested their disapprobation and utter dislike of them, so I desire you to come and joyne with us in our Christian Services, private and publike, speake what you please against *Answer.*

againſt the Prelates and their Ceremonies, and confute our outward calling from the Prelates by argument as much as you pleaſe, ſo that you will but keepe the unity of the ſpirit with us in the bond of peace; but this renting from us doth exceeding much hurt, it brings many an able Miniſter into contempt, and the word he preacheth to much diſgrace; it makes many weaker Chriſtians to ſtagger, and is commonly an inlet to divers errors and hereſies, for inveterate ſchiſmes oft times turne to hereſies; the *Donatiſts* becauſe they could not effect their cruell deſigne againſt *Cecilianus* Biſhop of *Carthage*, fell from the unity of the Church, and in the end were defenders of heretical opinions: we reade 1 *Sam.* 2. 22. what horrible abuſes of the Lords ſervice was then, yea worſe then is amongſt us, yet *Elkanah* and his wives did frequent the publike Aſſemblies, 1 *Sam.* 1. 3. which he would not have done, if his preſence there had beene any approbation of thoſe abuſes, 1 *Cor.* 11. 33, 34. there were more horrible abuſe of the Lords Supper, then are amongſt us, yet *Paul* bids them not ſeparate upon this, but come together againe, yet better prepared. I ſuppoſe it is lawfull for you to reade a Papiſts Booke (whoſe religion is hereſie) or to diſpute with a Jeſuite, and yet by your preſence give no approbation of his Religion and condition, *Mat.* 23. 3. Chriſt bids them heare the Phariſees (a vaine ſect ſprang up amongſt the Jewes 144. yeares before Chriſt ſaith *Joſephus*,) yet Chriſt approves not of them, farther then they taught the law truly, but in the ſame chapter denounced many woes againſt them. *Phil.* 1. 18. *Paul* rejoyced that Chriſt was preached of envie and ſtriſe by the falſe Apoſtles (whoſe calling was not from Chriſt,) then I beleeve that *Paul* accounted it lawfull for people to here ſuch Preach, and yet be in no danger of approving their falſe Apoſtleſhip. Beſides if your bare preſence at our Aſſemblies doth give an approbation of our calling (which ſeemes Antichriſtian to you) then your preſence in our markets where be many prophane people, may as truely approove of their ſins and wickedneſſe. Chriſt knew *Judas* to bee a notorious hypocrite, a coveteous wordling, yea, a traitor, yet hee admitted him into his family, permits him to ſit with him at the table; yet Chriſt was farre from approving of *Judas* his ſin and wickedneſſe.

But

But I dare not joyne with your mixt Assemblies, least I contract the guilt of their sinnes upon mine owne head? *Object.*

That blessed man of God, Mr. *Hooker*, (now in *New England*) in a famous Sermon he Preached upon 2 *Tim.* 3. 5. answers this objection thus; suppose saith he, those in authority will not cast out prophane persons, yet the Saints of God should not abstaine from the Congregation, it is pittifull indeede, and the thing is troublesome and tedious to a gratious heart, and we must mourne for it, but beeing it is not in my power, I must not abstaine; Then he answering the objections of the Anabaptists saith; They (saith hee) cast this as a reproach upon our Church, common drunkards say they, and swearers, if they pay but two pence for their offering at *Easter*, may receive the Lords Supper; he answers thus, we confesse this fault, let it lie where it is, we cannot reforme it, we onely can mourne for it, and that God will accept. *Obj.* 1 *Cor.* 5. 11. if there be an adulterer, &c. with such do not eate, that is communicate not; he answers; to eate, there is not referred to the communion in eating the body of Christ, but eate not with him, that is, be not familiar with such a person, and it includes the word familiarity, not communion at the Lords table. *Psal.* 41. 9. their eating implyeth a common inward familiarity, mine owne familiar friend, &c. But (saith he) they reply from the greater to the lesse, if wee may not eate with them privately, then much lesse publikely may we communicate with them? he answers, Its no good reason, because I have more authority to refuse the company of a man in mine owne house, then I have to refuse in the open congregation. I can keepe a man out of my house, but I cannot fling him out of the open congregation, that belongs onely to those that are in authority. Thus farre Mr. *Hooker*. *Answer.*

Next, I say you may not lawfully relinquish our publique Assemblies and ordinances, because of prophane persons that be amongst them, whilest we have the Ordinances purely dispensed for the substance.

Because there is neither example nor precept in Scripture to warrant it, if one cannot frequent the meanes of grace in mixt congregations, without contracting the guilt of their sinnes, then surely, *Elkanah* would never have sacrificed to the Lord in *Shiloh* yearely with *Hophni* and *Phinehas* such prophane persons: if there were such danger of contracting the guilt of others sinnes this way, then *Paul* would not have willed the *Corinthians* to come together againe, though there were amongst the most vile abuses of the Lords Supper, worse then amongst us. Upon the same ground the *Jewes* might have refused to heare the *Reas.* 1.

Phariſes, (as wicked a generation of Hypocrites as ever was, both for life and Doctrine,) yet Chriſt bids the *Iewes* and his owne Diſciples heare them, *Mat.* 23. 3. on the ſame ground, its unlawfull for you to frequent our markets, to have civill commerce with us, for there, even there doe the prophane people amongſt us act, and practiſe their wickednesſe more openly, bouldly, and frequently, then in our meeting houſes, in the Markets they uſe ſwearing, drunkennesſe, lying, couzening, &c. I ſhould thinke it more dangerous being there, (though a true Chriſtian may lawfully bee there, through the neceſſity of his particular calling,) then in our publike Aſſemblies at Gods worſhip; for in Gods publike worſhip amongſt us, the prophaneſt perſons put on a forme of piety, carry themſelves demurely with outward reverence, they doe not act their leudenes and follie there, but conforme to the outward worſhip; I conceive then, there is leſſe danger for you to be there.

Reaſ. 2. Becauſe we are bound in conſcience by command from Gods word, to frequent the publike ordinances for our owne particular edification, *Iſa.* 55. 1, 2, 3. *Prov.* 8. 1. to 11. verſe. *Prov.* 9. 1. to 7. verſe. and in many other places, now this I muſt obey, or elſe I ſinne fearefully againſt God and mine owne ſoule, if the wicked intrude amongſt the Saints in their ſinfull eſtate, there ſins ſhall lie upon their owne head; indeede, if I commit their ſins with them, or approve of their wickednesſe, and encourage them in it, or if I connive at their ſinne and reprove them not for it, if I have a lawfull calling to doe it, or if I mourne not for their ſinnes, nor endeavour to reforme them, then I make my ſelfe guilty of their ſins; but if I come in obedience to Gods command, to meete him in his ordinances, for the enlargement of my communion with him, this makes me not guilty of their wickednesſe; if it did, then doubtleſſe Chriſt who knew *Iudas* to be an Hypocrite, would not have ſuffered the other Apoſtles to eate the Paſſeover with him, but hee would have excluded *Iudas* and expelled him, or elſe hee would have diſwaded the other Apoſtles from comming into *Iudas* his company; neither of which he did. Therefore it ſavours ſtrongly of Phariſaiſme, to relinquiſh our publike Aſſemblies; becauſe they are mixt, the Phariſees thought it ſinne to converſe with the baſe vulgar, their Phylacteries did ſay, touch me not, for I am cleaner then thou; though wee have ſome prophane, yet not all; there bee amongſt us many godly Chriſtians keeping the miſtery of faith in a pure conſcience, now, we ſhould love theſe as much as hate the other; if all maine truths bee

taught

taught amongst some godly, some prophane, why should I more shun those prophane, then cleave to those truths, and those godly? If I have daily admonished him, and detest and bewaile his sinne, what is another mans prophannesse to me? If prophannesse be not punished, it is their sin whom it concerneth to redresse them: if the Officers sin, must we runne from the Church? its a famous and pregnant protestation by God, *Ezek.* 18. 20. and if the Fathers sower grapes cannot hurt the childrens teeth, how much lesse shall the neighbours? if any unbidden guesse come with a ragged garment, and unwashen hands, shall I forbeare Gods heavenly dainties? the Master of the feast may say, friend how camest thou in hither? not friends why came you hither with such a guest? God bids me come, he hath imposed this necessity, never allowed this excuse: my teeth shall not be set on edge with the sower grapes of others: if the Church cast not out the known unworthy, the sinne is hers: if a man will come unworthy, the sinne is his, but if I come not because he comes, the sinne is mine: I shall not answer for that others sin: I shall answer for mine own neglect: another mans fault cannot dispense with my duty,

Because God hath many of his Elect amongst the prophane people in our Assemblies, though they be not yet converted yet they shall be, the word is sent principally for the Elects sake, to convert such as bee for the present, prophane; but yet elected, and to confirme those that be already converted; now if the prophannesse of the common sort, be a sufficient ground for us to separate from the publike ordinances, then how should the meanes of grace be setled any where amongst us, for the conversion of such as be elected? *Reas.* 3.

Therefore its needefull for you to adhere to us, to helpe forward the conversion of many, who belong to Gods decree of Election, but are for the present in the state of nature.

Because to separate from us for this cause, gives great offence to Gods people; which you ought not to doe, 1 *Cor.* 10. 32. there is the offence of griefe, and the offence of errour, both these your separation gives to many Christians; it grieves their hearts, & the spirit of God in them exceedingly, to see you relinquish the publike ordinances, as if Christ was not to be found there; also your separation causeth many Christians to stumble, and to forsake those Ministers, and that preaching, who first begat them in Christ Jesus; 2 *Cor.* 6. 17. Come out from amongst them and be yee separate, &c. *Reas.* 4. *Object.*

The Christians in *Corinth*, had too much fellowship with the idolatrous *Answer.*

trous heathens, in going to their feasts, and in marrying with them, therefore the Apostle verse 14. dehorted them from this, and in this 17. verse: As if he had said; be not so familiar with the Idolatrous heathen, as to eate and drinke with them at their feasts, because thus yee should draw in one yoake of wickednesse with them, having communion in their abomination; & if any neere familiarity with them be condemned, much more o marrie with such. To come out from amongst them is, to reprove their sinnes; to touch no uncleane thing is, to refraine from doing those sinnes which they do. Here is no ground to separate from Gods Church, because there bee wicked persons, wee should rather beare with some things for the preservation of the peace and unity of the Church, then through offence at these, to loose the benefit of communion in the word and Sacraments.

Reas. 5. Because, in departing from our Christian Assemblies upon this ground, you depart not so much from evill company, as from the blessed presence of God, meeting us in his sacred Ordinances. By this meanes you loose more divine benefit and comfort in the ordinances, then you could have received hurt by the presence of prophaine people there. Blessed be God for it, the presence of God, and the efficasie of his spirit in his ordinances amongst us, are more effectuall to doe good, then the presence of wicked men there, is able to doe hurt; or else there had not been halfe so many pretious Saints and heavenly Christians at this day in *England*, as now there be. God increase their number a thousand fold *Amen.*

In the next place, I shall shew you that it is more unlawful & unfit for you to separate from our English Church, now, then it was formerly.

Reason 1 Because it mightily hinders the worke of reformation, this is one cause that it goes on with much difficulty and very slowly; *London* can prove this by witnesse sufficient, this separation turnes many to the Cavaleeres, and exasperates the Cavaleeres extreamely against the worke of reformation, they thinke that both the Parliament, and all that side with them would turne Separatists, be rebaptized; and depose all humane learning, so that any mecanicke and artificer may turne preacher, all this and much more the Cavaleeres objected bitterly against the Parliament side to my face, in my long and tedious durance at *Newarke* where I was prisoner almost thirty weekes.

Reason 2 Because this Separation offers horrible indignity to the Honorable and high Court of Parliament, which sets more earnestly for a compleate reformation then any Parliament ever did formerly, and if we

can

can but waite with patience, wee may comfortably hope to see it effected, how this Separation doth rather disparage the Parliament by outrunning the authority of it, as if it was not wise enough to accomplish a reformation, and as if it was lawfull and fit to set up a reformation in *England* without Parliamentary authority: The best Israelites in the times of *Abijah*, *Asia*, *Iehosaphat*, *Hezekiah*, *Iosiah*, never tooke upon them to reforme without, or before, or against their Princes 2 *Chron.* 13. 2 *Chron.* 14. and 15. 2 *Chron.* 29. and 30. 2 *Chron.* 34. *Nehemiah* without *Artaxerxes* (an heathen King,) did not set up the wals of *Jerusalem*, *Ezra.* 4 23. 24. *Zerubabell* and *Joshua* built not without leave and command from *Cyrus*, and when contrary letters came from above, they laid by both trowells and swords, private profession is one thing, publike reformation is another; every man must doe that in the maine, none may doe this but they of whom God sais, I have said, ye are Gods.

Because this Separation is like to breede great distractions in the Parliament Garrisons, if ever they should be beseiged by the enemy, for many that outwardly stand for the Parliament, yet have little or no power of piety, do vow to fight as soone against the separatists as the Papists, if ever their Garrisons should be beseiged. *Reas.* 3.

Because Separation crosseth the famous late Covenant which wee tooke, which enjoynes us to endeavour to extirpate Popery scisme, and prophannesse; doubtlesse this Separation is scisme, a renting from this Church which I proved to bee the spouse of Christ, therefore for such as have taken this Covenant, and yet Separate from us, how they can doe this with a good conscience; I cannot see. *Reas.* 4.

Quest. VII.

Whether is it necessary to demolish our Churches (Steeplehouses as the Separatists call them) and to build them in other places, because they were built by Idolaters for Idolatrous worship, were abused with images, and dedicated to Saints?

I Hold it neither necessary nor fit to pull them downe, because of the Idolatrous service practised in them. *Ans.*

Because we that worship God in them, doe reject those Superstitions which were used in them, and use them lawfully in the true worship of God: as *Goliahs* his sword though an instrument of cruelty and murther, serving for the maintenance of heathenish Idolaty in the hand of the Gyant, was yet lawfully used by *David* as an instrument of justice *Reas.* 1.

to

to the glory of God, 1 *Samuel* 17. 51. 1 *Sam.* 21. 9. the authority of the Magistrate hath cast Superstition out of these houses, & converted them to the true worship of God.

Reas. 2. If for the Superstitious rits of consecration, our Temples should be demolished, then how comes it to passe that the Church yards are not liable to the same judgement, seeing they have beene consecrated by Bishops with abominable rites and Idolatrous superstitions as the Temples were? The people of *Biscaie* in *Spaine* admitts of no Bishop amongst them, for when *Fernand* the Catholike came in progresse hither, accompanied by the Bishop of *Pampelune*, the people arose in armes, drave back the Bishop, and gathering all the dust on which they thought he had troden and flung it into the Sea; If Popish superstition have defiled our Churches, and Church yards with an indelible staine, why serve you not them so likewise?

Reas. 3. Then it will also follow, that Popish Baptisme being in like manner defiled with Idolatrous rits, ought by the like necessity to be abolished, & a new baptisme to be sought, & while you retain amongst you the baptisme administred in Popery, you cannot without partiality refuse our Temples; the pollution of Baptisme by idle ceremonies of crossing, exorcisme, exsufflation, salt, spittle, oyle, &c. is as great as the pollution of the Temples by their consecration; Besides Mr. *Ainsworth* in on part of his workes saith, that persons unlawfully circumcised and baptized in Idolatrous and false Churches, might yet through faith and repentance, come to a lawfull and comfortable use of their former circumsition and baptisme, why then cannot our repentance and faith, as well sanctifie unto us the places superstitiously consecrated, while we doe in like manner disclaime and renounce their superstitions?

Reas 4. If the superstitious consecration of places unto Idolatry, doth necessarily inferre the destruction of the same, then are private houses of Idolaters to be destroyed, for many of them have beene defiled with images and superstitious Rits.

Reas. 5. If Temples popishly consecrated, must bee demolished because of their former superstitions, then it will also follow that the living Temples, as Infants in their popish Baptisme, and popish Ministers in their superstitious ordinations, and popish Princes in their Coronations, being as much defiled with Idolatrous rits, as our Temples are in like manner to be destroyed. Shall *Achans* tent be burnt, and not *Achan* himselfe? *Iosh.* 7. 24, 25. this is the rather to be marked, because *Revel.* 18. 13. the soules of men are expressely mentioned and reckoned amongst

mongſt the wares and marchandiſe of Antichriſt, ſo as the Temples are not; therefore ſuch as ſtand for the demoliſhing of our Temples, I ſuppoſe they would not have ſuch perſons deſtroyed as are converted from popery, becauſe they have beene Papiſts; nither would they deſtroy a Papiſts houſe, if the Parliament ſhould bestow one upon them.

But the retaining of theſe Steeple-houſes for the ſervice of God is a breach of the ſecond Commandement, Exod. 20. 4, 5, 6. with Deut. 12. 2, 3. Object.

I conceive that commandement, *Deut.* 12. is a temporary ordinance, part of *Moſes* his pollicie that is abrogated, and therefore not binding us in theſe times, for how ever the equity thereof continue, teaching us to deteſt Idolatry, yet it bindes us not in ſuch manner, and by ſuch meanes, to ſignifie our deteſtation thereof, as it did them in *Moſes* time: for example; as God here commands to aboliſh Idolatrous places, ſo in the next chapter, *Deut.* 13. 12. 15. 16. 17. God commands them, not onely to demoliſh their places of worſhip, but alſo their goods and cattell to burne it with fire; the equity of this commandement, leades us to a great deteſtation of Idolatry; but who will ſay, that it is to be declared by the very ſame meanes and manner of judgement, in deſtroying ſuch things as are of neceſſary uſe? Anſ. 1.

Secondly, As God commands to deſtroy Idolatrous places, ſo hee commands to aboliſh their names, and not to retaine them, *Deut.* 12. 3. this commandement appeares herby to be temporary and ceremoniall, becauſe now in the New Teſtament, wee ſee that the names of divers Idolls, have beene retained in divers perſons thereupon denominated, as the names of *Mercury, Venus, Phebe, Iupiter, Apollo, Fortuna,* that were heatheniſh Idolls worſhipped for gods and goddeſſes, and yet their names not aboliſhed in the Saints mentioned by the Apoſtles, *Rom.* 16. 14. *Phil.* 2. 25. *Rom.* 16. 1. *Titus* 3. 13. 1 *Cor.* 16. 17.

Thirdly, this command for deſtroying Idolatrous places, as its not perpetuall for time, ſo alſo not univerſall for the place, but expreſly reſtrained to the land of *Canaan*, to the Idolls of thoſe Nations which Iſrael ſhould poſſeſſe; from that place they were to be cut off, as is thriſe noted in three verſes together, *Deut.* 12. 1. 2, 3. even as God would have greater ſeverity and deteſtation to bee manifeſted towards the Idolaters in *Canaan*, then to thoſe of other Countries a farre off, *Deut.* 20. 10. 15, 16, 17. *Joſh.* 9. 6, 7.

Fourthly, Seeing meates ſacrificed to Idolls were as much polluted, as the places of their worſhip, and yet notwithſtanding may now lawfully be retained for our neceſſary vſe, *Pſal.* 24. 1. with 1 *Cor.* 10. 15, 26, 27. why not the Temples alſo?

Fiftly,

Fiftly, There is not the like reaſon, to aboliſh the buildings abuſed unto Idolatry now, as the high places of old, becauſe God having appointed one onely place for ſacrifice. *Deut.* 12. 5, 6 &c. *Levit.* 17. 3. 4. thoſe high places being for ſacrifice were to bee deſtroyed, though no Idolatry had beene committed in them, but beeing polluted with the ſervice of Idolls, there was then double cauſe of their deſtruction, which is not now in theſe, while differance of place is taken away. *John* 4. 21.

Sixtly, The high places, the Groves, Altars, Images deſtroyed by *Joſias*, 2 *Chron.* 34. whereof no neceſſary uſe, as our Temples now are; the high places were Altars in heigh Mountaines and Hills. *Acts* 19. 9, 10. There we find an Idolatrous place converted, by the Apoſtle unto the ſervice of God, the ſchoole of *Tyrannus*, being as the reſt of the heatheniſh ſchooles, the nurſeries of ſuperſtition, idolatry, falſe worſhip, and pernicious opinions, was yet after this uſed by *Paul*, for a place of Gods worſhip, for a ſchoole of religion, to preach the Goſpel of Chriſt in the ſame. *Levit.* 6, 28. *Levit.* 11, 32, 33. God there ordained that things polluted, being of leſſe price ſhould be broken, but being of more worth, were to be purged and ſo retained, as the merciſull care of God for his people appeared herein, even under the Law: ſo much more under the Goſpel, this type is fullfilled unto us, and God in his large bounty doth grant us the neceſſary uſe, both of things polluted with Idolatry, as alſo of ſuch thing as were otherwiſe ceremonially uncleane. I hope theſe reaſons will ſatisfie any reaſonable man, who truely loves the peace of *Sion*; they ſatisfie me, and convince me of the truth of theſe points, which I have endeavoured to defend; but howſoever, ſome may like theſe reaſons, and others may diſlike them, I ſhall ſay to my ſelfe in the words of the Poet *Theogins*;

Τὴν σαυτοῦ φρένα τέρπε, συνιλεγίων δὲ πολίτης
Ἄλλος τις σε χαλᾷ, ἄλλος ἀμείνον ἰδεῖ.

FINIS.

21

Numb. 87



The Kings Propositions directed to the Parliament of England assembled at Westminster, and to the Scots Commissioners, concerning the Treaty for Peace, which is to begin at Uxbridge on Wednesday next, Jan. 29. which a perfect list of the names of the Oxford Lords, Knights and Gentlemen which are to Treat, and a letter from Pr. Rupert to the L. General granting a safe conduct for them and their attendants: all brought yesterday to the Parliament by sir Peter Killegrew. Severall Bishops nominated at Oxford for to succeede in the place of the Archbishop of Canterbury. A Trumpeter returned from His Majesty with the passe granted by his excellency for Sir Richard Willis to go beyond Sea.

Mercurius Civicus.

LONDONS

INTELLIGENCER

OR,

Truth impartially related from thence to the whole Kingdome,

to prevent mis-information.

From *Thursday January* 16. to *Thursday January* 23. 1644.

WHen I advertised you the last weeke of the beheading of *William Laud* late Archbishop of Canterbury on Tower-hill, I made account I should not have troubled you about any more Archprelates of that Sea, but that he should have been the last Archbishop thereof, and have set a period to Doctor *Peckhams* genealogy, who in his bookes intituled Sunday no Sab-

both and *Altare Christianum* rediculously pretended a lineall descent of the said Archbishop of Canterbury from St. *Austins* the Monke, St. *Austin* from St. *Gregory* and Sir *Gregory* from St. *Peter*, but it seemes they at Oxford being unwilling that so great a Limme of the beast (for that title and office can be no other then Antichrian) should be lopt off by his being made headlesse, are about the appointing of another to succeed in that place of Archprelate, or primate and metropolitan of *England* (words never heard of amongst the primitive Christians) for which purpose we heare they have nominated *Williams* Archbishop of Yorke, (and as some report Dr. *Dupper* Bishop of Chichester) and *Curle* Bishop of Winchester, Munday last was the day whereon they should have had that dignity of being made *Papa alterius orbis*, High Priest or patriach of Canterbury for you may call it *Legion* (as one cald it) in regard of the multiplicity of names, but as yet we heare not who beres away the bell from the rest.

It is further certified from Oxford, That Doctor *Fuller*, (late parson of Saint Giles Cripplegate, was lately made Bishop of Bristoll.

About a fortnight since I told of the Lord *Fairefax* his forces their beseging of Bolton, Skipton, Sandall, and other garrisons of the enemies in Yorkshire, the intelligence that we have this weeke thence is this: That the forces which went against the three former garrisons of the enemies by reason of the unseasonablenesse of the weather for a winter siege are remanded back, only that there are yet some forces before Pontefract Castle, which they doubt not shortly to be masters of. The rest being about 5000 horse and foote are quartered in Yorke and in Northallerton and other places neere that City. We had the latter end of last weeke a confident report, That Christ-church in Hampshire being possest by our forces was regained by the enemy and our Forces therein took prisoners, but Munday last *Ian.* 20. we had certaine intelligence to the contrary, and that the *Gorians* upon their onset against that place received no better entertainment then their fellowes under *Grenvile* did at their last assault against Plimouth (whereof I informed you the last weeke) but that they were repulsed with the losse of a Major, some other officers and many common Souldiers.

Plymouth

Plymouth is as yet in a good condition whatsoever Secretary *Nicholas* hath written in his late intercepted Letter to the contrary: In his letter he indeed writes, That Sir *Richard Greenevilles* forces had taken three of their workes and that they lookt to be masters of it the next weeke, but they being so repulsed as aforesaid they may looke long enough before they take it, in the meane time the Parliament are carefull to provide both money and all kind of provisions and clothes for their relieſe, which are now sending unto them by Sea.

The report of the imprisonment of some Lords at Oxford is so generall but withall the occasion thereof so various, and uncertainly related, (some report it to be for intending to bring the Prince from Oxford to the Parliament, others affirme, That it is for holding corespondency with our garrison at Abbington) That I conceive it will not be altogether amisse to give you the most credible and probable intelligence concerning that passage and the occasion of the rumour which as we have it from good hands was thus: Prince *Rupert* having it seemes before his going against Abbington on Saturday *Jan.* 21. where, what entertainment he had I told you last weeke, promised solemnly to his Majesty with many vowes, execrations and protestations, *That he would dine the next Sunday in Abbington*, But being disappointed of his purpose, and the governour of Oxford Sir *Edward Gage* being slaine there; he was forced through feare of disgrace, to leave the common rode way and to slip into Oxford at a by place.

The Tuesday after his comming from Abbington Col. *Gage* was buried, he was much lamented by the Towensmen being of a milder temper then the former Governour. At his buriall divers of the Oxford Lords, amongst whom we heare there was the Earle of Sussex, the Earle of Linsey, the L. *Savill*, and the L. *Andover*: these, with others it seems, being accidentally met together thereat, put forth some jesting conceits against Prince *Ruperts* vapours and miscarriage the Saturday before, whereat Prince *Rupert* taking much distaste informed his Majesty thereof, and withall earnestly besought him, that he might have reparation of his honour therein. Whereupon His Majesty (to satisfie his nephew for the present) gave order that the said Lords should be confined to their Chambers; but what further issue this businesse produced is not yet ascertained.

The E. of Newport was reported to be one of the Lords that were confined, but by those that came from Oxford since the confining of the former it is certified, that he is none of them: and for the occasion it is variously reported at Oxford as it is here.

There is another particular also, in reference to Prince *Rupert*, whereof in regard I am upon the Oxford affaires I shall give you an account in this place, it is this: That about a fortnight since Pr. *Rupert* sent to his Excellency the Parliaments Lord Generall, informing him, that Sir *R. Willis* intended speedily to goe beyond Sea, and therefore desired a Passe from him for his more free and uninterrupted passage. Upon which, his Excellency by the advice of the Committee of both Kingdomes (to whom he made it knowne) sent a Passe to Prince *Rupert* for the said purpose, according to his desire. Upon the receipt whereof P. *Rupert* acquainting his Majesty therewith and with Sir *Richards* intention to desert his present service and imployment, his Majesty refused to assent thereunto, and thereupon sent backe a Trumpeter to his Excellency the Earle of Essex, who came to Town on munday last, *Janu.* 20. and brought with him the Passe which his Excellency had before sent to P. *Rupert*, and declared that his Majesty took great dislike at the said motion of Sir *Richard*. The comming of this Trumpeter to Towne occasioned the rumour that Sir *Peter Killegrew* was come on munday night last, and that he had brought with him the names of such Oxford Lords and Commons as were to treat, which some very confidently published Catalogues of. I shall not now at all mention the names of those which I heare are appointed by his Majesty till such time as Sir *Peter* returne with a reall List of them.

On Munday last *January* 21. the house of Commons had a debate concerning the businesse of the Earle of Manchester, of which, in regard it is not fit as yet to be publikely communicated, I shall be silent. Every member of the house of Commons is by order to suspend his opinion untill a further progresse be made therein, which will be on munday next.

On Tuesday last *January* 21. the house of Commons had a debate concerning the new modell for the setling of the armies, and in regard the Ordinance upon the late grand vote is laid aside, they proceeded to the nomination of divers Officers for the new Army: by which meanes, if the house see occasion, they may recall any of

the

the members of either house to publique service here, as well as if the said Ordinance were past. Upon the conclusion of the debate it was voted, that Sir *Thomas Fairfax* shall be Commander in chiefe of the 21000 Horse and Foot raised according to the new modell, and Major-generall *Skippon* to be Major-generall of that Army. They then proceeded to nominate the Colonels of each Regiment for the said modell, which are 21 in all, whereof Colonell *Holborne*, and Colonell *Rosster* are two. Also the house then tooke into consideration the comp'learing of an Ordinance for the raising of moneys to maintaine the said Army.

This day we had more certaine intelligence of the enemies repulse from Christchurch in Hampshire, the manner whereof, as it was certified in divers Letters, was to this effect: That Colonell *Goring* finding his designe against Portsmouth to be altogether ineffectuall, went thence further Westward, and staid some time in Newforest, about the 15 of *January*, he attempted to storme the Towne of Christchurch, which was but weakely fortified, and not above 200 men in it. Besides which, as a further advantage and encouragement to the enemy, one of the inhabitants went to the enemy and conducted him to the most easie place of entrance: whereupon the sudden many of them got into the Towne; but the valiant resolute behaviour of Major *Philip Lower* Governour in chiefe there, who brought on his souldiers with much undaunted-nesse of spirit, they were quickly beaten out, with the losse of a Major (as I before recited) who led the party that entered, and divers common souldiers, amongst whom, (as it is expressed in some Letters) the perfidious Townesman who gave them intelligence of the easiest place for entrance was first slaine. The enemy being also unsucces full here, marched towards Limington with all their forces, driving before them the Cattell which they had pillaged out of the Countries to their great impoverishment, and the utter undoing of many of the inhabitants. Since the comming of these letters we have also further intelligence that Col. *Middleton*, Lieut. Gen. to Sir *Wil. Waller* with about 1500 horse and dragoons is in pursuit of the *Cuirassiers* and some report is joyned with Col. *Holborne*, and hath encompassed the enemy at Limington.

Out of Derbishire it is advertised, that Colonell *Hastings* his forces in Ashby de la zouch being unexpectedly prevented of the

Cole-

Cole-mines (which they did formerly make such advantage of) by the fortifying of the Parliaments forces at Cole-Orton are much straightned in that Garrison for want of firing, not having any to dresse their meat, which will be a great means to expedite the taking of that Rob-carriers garrison.

I acquainted you before of a passage which was written in a Letter intercepted from Secretary *Nicholas*, directed to *Blagne*, the Kings Agent beyond Sea; besides which, in the same Letter he further writes, that *Hopton is marched into the West to joyne with Grenvile, with whose assistance he doubts not but the West will be cleared speedily.* But to frustrate his and the malignants hopes therein, we had certaine intelligence on Tuesday last, that Colonell *Holborne* hath faine upon Sir *Ralph Hopton*, kil'd and taken neere three hundred prisoners, amongst which are divers of quality; He hath taken also about 300 Horse and Armes, and *Hopton* himselfe with the rest of his forces were forcedt o flie to Bristoll for security.

There was also another exploit performed by Colonell *Holborne* forces before this; which I omitted before, which was, The taking of Sydenham-house in which he tooke, a Captaine, a Lieutenant, and other officers and neere an hundered common Souldiers prisoners. Besides the former intelligence from the West, the successe of our forces in Wales was the same day confirmed by severall letters; the substance whereof way this: That Major Generall *Langhorne* had routed Colonell *Gerards* forces in Caermarthenshire, killed and taken an hundered officers, 300 foote souldiers and about a thousand Armes, and that Colonell *Gerard* with some of his scattered horse was fled to Ciciter, and the rest into Herefordshire, And now they at Oxford may againe make bonfires and ring bells as we heard they did last weeke, for some supposed victory in the West: And let them assure their selves, That though they underprop their cause as their elder brother and fellow contriver the papist doth his Religion with legions of these *pia fraudes*, yet Lying is a trade that will breake both the first Merchant thereof and the broker, and then for the credulous Broaker or Receiver it is not probable they should keepe open shop long; lying bonefiers will not blaze, long and lying bells will be presently in the changes. Though truth may loose ground at the start yet it ever wines at last according to the old maxime: *Magna est veritas & prevalebit.*

From

From Exceter it is informed, That the garison Souldiers are all drawne from thence, towards *Dick Greeneville*, and not a Troop of horse left in the City, so that the workes are now only manned by the inhabitants who are many of them well-affected to the Parliament.

This weeke there was one Father *Moser* a Franciscan Frier was condemned at the Sessions in the old Bayly to be executed according to the Statute: on Wednesday, *Jan.* 22. He was drawn from Newgate on a sledge to Tyburne, where he was hang'd and quartered: There were also at the same time and place three men and two women executed for severall offences.

On Wednesday last Jan. 22. Sir *Peter Killegrew*, who that morning began his journey from Oxford, came to Westminster about a 11 a clock in the forenoone, he brought with him His Majesties Message and Propositions concerning the Treaty, together with the names of the Lords and Gentlemen His Majesty appointed to Treate concerning Peace at Uxbridge on his behalfe: and a safe conduct from Pr. *Rupert* directed to the L. Generall to this effect:

My Lord,

His Majesty being sensible of the calamities of the Kingdome, and being very willing that the Treaty might not be hindered, but forwards by all meanes, hath appointed me to send a safe conduct for both parties to meet at Uxbridge on Wednesday the 29. of this instant January, with a catalogue of such attendants as they shall bring along with them, And so rest: Your Lordships to command

Oxford 21. *Jan.* 1644. RUPERT.

The substance of His Majesties Propositions were to this effect:

To the Lords and Commons of the Parliament of England assembled at Westminster, and to the Commissioners of Scotland.

CHARLES REX.

His Majesty being desirous that all meanes may be used to obtaine a safe and well grounded peace doth propound as followeth:

That his Revenues, Magazines, Towns, Forts and Ships, that have been detained from him since the beginning of these present distractions, may be restored.

That whatsoever hath been done or published contrary to the known Lawes of the Land, or derogatory to his Majesties legall and known rights be renounced, and recalled, and no such thing for the future.

That whatsoever illegall power hath been claimed or exercised over his Majesties subjects, as imprisoning and putting to death their persons without Law, stopping *Habeas Corpus*, and seizing upon their estates without act of Parliament, shall be forthwith recalled and discharged.

That his Majesty will consent to make a Law to establish and maintaine the Protestant

Protestant Religion according to the knowne Lawes of the Land: and to that end desired there may be a Bill drawn up for the continuance of the booke of common Prayer, and to maintain it against all scorne and violence. And that there be a Bill also for the easing of tender consciences. And that a National Synod be called legally with all convenient speed. And that all persons which shall be excepted out of the generall pardon be tried *per pares*, according to the usuall custom and known lawes of the land. And that there may be a cessation of Armes, and a free trade with all possible speed concluded on.

Given at our Court at Oxford, Ianu. 21. *By His Majesties command,*
Edw. Nicholas.

Reading of these Propositions from His Majesty and the letter from the Lords by his Excellency the E. of Essex together with the list of the names of the persons appointed by His Majesty, at a conference of both houses of Parliament on Wednesday in the afternoone, The Lords moved that the businesse might be referred to the Committee of both Kingdoms, which was done accordingly. And although these propositions seeme something high, it is not doubted but that His Majesty will condescend to lower termes, that there may be a happy union, and end of these distractions, which is the prayer of all good people.

A List of the persons appointed by both parties for the Treaty, to begin at Uxbridge, on Wednesday next, Ianu. 29. 1644. viz.

Commissioners for the Parliament.

Of the House of Peeres.

Earle of Northumberland, Earle of Pembroke, Earle of Salisbury, Earle of Denbigh.

Of the House of Commons.

Lord Wenman, Sir Henry Vane junior, *M. Pierpoint, M. Hollis, M. Prideaux, M. Crew, M. Saint-John, M. Whitlocke.*

Of the Commissioners for Scotland.

The Marq. of Argile, Lord London, Lord Maitland, M. Barkley, Sir Charles Erskine, M. Kenady, M. Henderson.

Ministers appointed to attend the Parliaments Commissioners.

Master Stephen Marshall, Master Richard Vines.

Lords Commissioners for His Majesty.

Duke of Richmond, Marquesse Hartford, Earl of Southampton, E. of Kingston, E. of Chester, L. Capell, L. Seymor, L. Hopton, L. Culpepper.

Knights and Gentlemen.

Sir Edward Nicholas, Sir Edw. Hide, Sir Richa. Lane, Sir Orlando Bridgeman, Sir Tho. Gardiner, M. Io. Ashburnham, M. Ieffery Palmer.

Ministers.

Dr. Sibthorp Clerk of the closet, *Dr. Sheldon, Dr. Laney.*

F I N I S.

London, Printed for *Tho. Bates* at the signe of the Maydenhead on Snow-hill neere the Conduit. And *Iohn Wright* at the Old-baily, 1644.


BRITISH
MUSEUM

Ianuary 20.
1644.

Imprimatur
Ja. Cranford.

22

Occasus Occidentalis:

OR,

JOB

IN THE

VVEST.

As it was laid forth in two severall SERMONS, at two Publike FASTS, for the *Five Associated Westerne Counties.*

BY

John Bond B. L. late Lecturer in the City of *Exon*, now Minister at the *Savoy*, London.

A Member of the Assembly of Divines.

Job 19. 23,24. *Oh that my words were now written, oh that they were printed in a booke:*
That they were graven with an iron pen, and lead, in the rock for ever!

Lament. 1. 12. *Is it nothing to you, all yee that passe by? behold & and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger.*

Jan: 25 16 1644

London, Printed by *J. D.* for *Fran. Eglesfield*, and are to be sold at his Shop, at the signe of the Marigold in *Pauls* Church-yard. 1645.



To the Right Honourable the Committees for the Five Weſterne Counties, of *Wilts, Dorſet, Somerſet, Devon*, and *Cornwall*, Aſſociated by the Ordinances of Parliament, of *July* 1. and *Auguſt* 20. 1644.

Right Honourable, Right Worſhipfull, and Beloved, Men, Fathers, and Brethren,

HAd I but beheld as a Traveller, the ſtript, wounded, halfe-dead *condition of the Weſt, and ſo had* paſſed by on the other ſide, *I might for that fault have been reckoned with the mercileſſe* Prieſt and Levite *in the Goſpel, even worſe than* a Samaritan: *but, beſides the common tye of humanity, there are many ſpeciall bonds of Nature, Juſtice, Religion, which doe conſtraine me to poure in the utmoſt of my little* oyl and wine *to the* wounds *of thoſe Countries*; yea, *and to lay out theſe my* two pence *(mites rather) in this paire of Sermons, towards their reliefe. Firſt, the lot of my* Nativity *did fall unto mee* [a] *neare the* center *of thoſe five Weſterne Counties, betwixt ſea and ſea, betwixt Eaſt and Weſt: and the two largeſt of them I may call, my* [b] *Mother and my* [c] *Nurſe*; *ſo that the whole is (according to the* [d] *Orator) doubly my native Country. This conſideration did move me to* [e] look unto the rock whence I am hewen, and the hole of the pit whence I was digged. *I have obſerved, that even a clod of earth hath*

Luke 10. 30, &c.

a Chard.
b Somerſet.
c Devon.
d *Municipibus duas eſſe cenſeo patrias, unam Naturæ, alteram Civitatis.* Cicer. de Leg lib. 2.
e Iſai. 51. 1.

ſo much of nature in it, as will carry it ſtrongly towards its owne native element and center. Next, Juſtice *and Equity did call upon mee; for mine owne eares and eyes have been preſent witneſſes to divers Scenes of this Weſterne Tragedy: ſo that concerning the Subſtantials of this Treatiſe, I may generally ſay in truth,* [f] Wee ſpeake that we doe know, and teſtifie that wee have ſeen; *and yet the ſame eares and eyes of mine have heard and ſeen too many aſperſions that have been unjuſtly caſt upon the people of thoſe Counties, as moſt unworthy of all pity;*

f Ioh. 3 11.

——— [g] Et quis iniqui

g Juven.

Tam patiens orbis? — *I may adde, laſtly, a tye of* Religion, *even that Charge of a* Watch-mans *office, unto which (though moſt unworthy) I was called in thoſe parts: And this office hath not onely given mee the advantage of proſpect above ſome others in this buſineſſe; but hath laid upon mee the duty of pleading for my Country with God and man: as alſo, of giving the* Alarum *both to it, and to other places. All theſe relations (beſides the calling which I had from ſome of your ſelves, and many others) have enforced me to the preaching and publication of this worke; though, I muſt confeſſe, that in reſpect of the* meanneſſe *of mine owne abilities, it may bee reckoned amongſt the Weſterne miſeries, that they are ſet forth by ſo weak an Oratour: But, better a meane friend, than none at all. Beſides, I thought with my ſelfe, that the* [h] Copia *of the Subject might ſupply the narrowneſſe of the Speaker. And the occaſion is ſo juſt and neceſſary, that if every man ſhould* hold his peace, the very ſtones might cry out.

h In causâ facili cuivis li-cuit, &c.

There is an hiſtory *of a ſon, who, though he was dumb from his birth, yet when he ſaw one about to kill his father, cryed out,* Villain, wilt thou kil my Father? *And you know what beaſt it was that did ſpeake with mans voice, when the* drawn ſword *was before him. The common* mother *of all the children of the Weſt is now a maſſacring, therfore good warrant, yea, great need, I conceive,*

ceive, there was for ſome man, and (in caſe of none other) for my ſelfe to ſpeake, write, and Print the Map *of her miſeries. Next, as for the* inſcription *of your noble Names upon it, I muſt confeſſe, I durſt not thinke upon any other Patrons; for, are not yee the* fineſt of the wheat-flower, *which the Weſtern enemy, like a Sieve or Range, hath bolted and driven out of your Country, whil'ſt generally the bran and huskes are by them preſerved and left behind? Are not yee the crop of that* very ſmall remnant, which except the Lord of Hoſts had left unto us (*in the Weſt*) we ſhould have been as *Sodom*, and we ſhould have been like unto *Gomorrah?* Yee know (right Honourable and beloved) that thoſe Cities of the plaine might have been ſpared for *ten righteous perſons*: yea, they were once reſcued by the *Militia* of one *righteous* Abraham *and his family*; *and, after that, one of the five* (Zoar) *was ſaved by one righteous* Lot: *ſo we that are the inferiour exiles and Pilgrims of the Weſt do looke upon you, (next unto God and this Parliament,) as* our Abrahams, *which muſt reſcue our Country* by armes; *as* our Lots, *which muſt authoritatively* reforme *and preſerve it; in which there are ſo many precious Saints under the enemy, ſo many poore ſoules under darknes: and according to this your double worke of* Reſcue *and* Reformation, *and our double hopes of them both, is this following Treatiſe proportioned; for it doth partly ſpread before you the* ſins, *partly the* ſufferings *of the Weſt: the former (our ſins) you may read over as ye are the* Repreſentatives, *and do beare the iniquities of your Country, that ſo they may continually mind and quicken you in the work of* Reformation: *the latter (our ſufferings) you may be pleaſed to peruſe, as an help to continue your great* activity *in ſending down ſuccours; for which, all the well-affected of thoſe parts have already abundant cauſe to bleſſe the Lord, and to honour your Names. There are alſo in this Treatiſe, a true (though too narrow)* Vindication *of the Weſt*

Iſai. 1. 9.

Gen. 18. 32.

Gen. 14. 16.

from ſome unjuſt aſperſions, and a Directory *for an effectuall way of commiſerating thoſe moſt afflicted Counties. If your leaſure will permit you to read thorough the Booke, you may in it travell* Weſtward *with ſafety, and, I hope, with profit. All the reſt that I have to ſay, is, but as one that hath been ſometimes a* Chaplaine *to the Weſtern Forces, to pray for your* Militia, *that* the God of Abraham *would be* a ſunne and a ſhield *to all your* Catechiſed Souldiery, *(for ſuch was* Abrahams) *that you have, or ſhall ſend down; but, eſpecially, as a* Publike, *and ſome-what Repreſentative* Miniſter, *I ſhall continually cry to heaven for your good ſucceſſe in the* all-in-
Zech.8.7,8 all *of* Reformation; *and that the* Lord of hoſts will ſave his people from the Eaſt Country, and from the Weſt Country; and will bring them that they may dwell in the midſt of [*our*] Jeruſalem, that they may be his people, and hee their God, in truth and in righteouſneſſe:
Heb.6. 10. *And let the Lord, which* is not unrighteous, never forget your worke and labour of love, which yee have ſhewed towards his Name, in that yee have miniſtred to the Saints, and doe miniſter: And we deſire, that every one
Verſe 11. of you doe ſhew the ſame diligence, to the full aſſurance of our hope unto the end. *This is the prayer of*

Savoy, Jan. 20. 1644.

Your Honours humble and reall Servant,

John Bond.

To all well-affected, tender-hearted Chriſtians, inhabiting the famous City of *London* and within the Line of Communication.

Duely Honoured, and Beloved,

I Have read, that there growes a[a] *tree* not far from *Malaca*, whoſe *rootes* doe ſpread diverſly abroad; thoſe of them w[ch] do run towards the *Eaſt*, are wholſome and medicinall, yea they are an antidote againſt poiſons; but ſuch as doe ſpread themſelves towards the *Weſt*, are venemous and deadly: *ſuch a tree* as this it hath pleaſed the Lord now to plant in this land; and (me thinks) it growes upon the border betwixt the old kingdomes of the Eaſt and Weſt-*Saxons*; that is, in the moſt *Eaſterly edge of Hampſhire*, for all the Counties beyond that place *Weſtward*, are over-ſpread with ſad *roots of bitterneſs, bringing forth* nothing but *gall & worm-wood*; wheras the other Counties of the land, on this ſide *Eaſtward*, are ſafe and medicinall; and theſe contrary diſpenſations of providence, as they doe call upon you, the children of the Eaſt *to bleſſe* that Lord which *cauſeth it to raine* (mercie or judgements) *upon one Country and not upon another*; ſo doe they enforce and encourage us Weſterne exiles *to implore* ſome healing for our Country from thoſe wings of yours, under whoſe feathers many of our pilgrims have already found a covering. In hope and purſuance of that healing, was I emboldned to offer

a *Cauſſin. Hieroglyph. lib. 10. Parab. 4.*

Amos 4. 7.

unto you *a mid-wifes place* in the birth of this Treatiſe; and, that you may adventure to read it over, I ſhall promiſe you, that this Weſterne hiſtorie is not like your *creatures of a day* at *Weſtminſter*, 'tis not like your every dayes *Mercurian dew* of News, which is dayly exhaled and evaporated (that is, growne ſtale and doubtfull) by that time the ſun ariſeth in 'its ſtrength; but, in *many* of theſe ſad paſſages, I doe but *teſtifie what I have ſeen*, in *others*. I have conſidered, that *Fame* in theſe dayes hath loſt her credit, and therefore (accordingly) I have not truſted her without ſufficient ſureties: So that the ſad hiſtory of this book is but too true, though, I confeſſe, not full enough. Once I had thought to have added *marginall inſtances*, but did forbeare, partly becauſe I conceived them not the moſt fit company for a ſermon; and partly becauſe I found them too many and copious for a margin. *Pauperis eſt numerare pecus.* As for the *divine matter* of theſe ſermons, they do *Apologize*, *Confeſſe*, *Petition*, *Direct*, for the good of your moſt afflicted brethren. By the firſt, I hope, they will undeceive ſuch as ſhall read impartially; and as for others, which will [a] not beleeve any good reports of the Weſt, *becauſe they will not*; I ſhall only anſwer them that they will miſ-judge, *becauſe they will*. By the ſecond, third, and fourth, (which are the diſcoveries of the great *evils*, of thoſe moſt lamentable Counties, &c.) we do call for pitie from all brethren and friends, but eſpecially from this *great Citie*, which the Lord hath hitherto made a publike fountain of help, and the very *poole of Bethesda* to all *impotent* parts, and (almoſt) people of the land: but the Weſt hath layen longeſt in the *porch*, wanting a hand to *put it into the waters*. Surely there was a time when thoſe five Counties *did* by their [b] Kerſies, [c] Corne, [d] Cattle, [e] Sheep, and [f] Tinne, afford

[a] *Non amo te Sabidi, nec poſſum dicere quare, &c.*

John 5. 7.
[b] *Devon.*
[c] *Wilts.*
[d] *Somerſet.*
[e] *Dorſet.*
[f] *Cornwall.*

afford in good meaſure, both [b] clothing, [c] bread, and [d] fleſh, yea [e] diſhes, and all to this great City; and ſuch a time againe may returne: but, at preſent, thoſe Shires (and the well-affected of them) would faine borrow a *bucket* or two of help from your *ocean*, to ſet their pumps a going; I meane, to put them into an able poſture for the defence of themſelves. I remember, 'tis recorded, that the [g] *Queen of Caſtillia* did ſel her jewels to furniſh *Columbus* for his diſcovering voyage to the *Weſt-Indies*, when hee had ſhewed his Maps, (though the Engliſh Courtiers, ſaith mine Author, did deride his profers) and thereby the new world of *America* was found and gained to the *Spaniſh* Crowne.

[g] *Keker. in præfat. ad Geograph.*

Surely, there is great adventure now to be made for reducing of the little Kingdome of *Weſt-England*, and the *Londoners* hitherto have been the greateſt adventurers for this cauſe. Oh read over my *Maps*, and doe like your ſelves. But, beſides that great occaſion, there is alſo another *petty adventure* for the *Weſt* at this time required; it is, that you would [h] *caſt your bread upon the waters*, for the preſent ſupport of many Weſterne exiled Pilgrims, which have not onely long ſince laid out, and left the *bulke* of their eſtates for the teſtimony of Ieſus, but have lately ſpent the laſt *meal* of their barrell, & the utmoſt *oyle* of their Cruſe, in theſe parts: and now ſo it is, that *dig they cannot, and to beg they are aſhamed*, yea, and almoſt to *receive*: Ye ſhall therefore doe well if, like the [i] houſe of *Oneſiphorus*, *Ye ſeeke them out very diligently, and find them.* Brethren, though my ſelfe and ſome others, have our [k] *Agurs commons*, our [l] *Omer-full* for our day; yet give me leave (and the more freely) to tell you that the Lord hath ſet this great City to be his *Steward* and *Almoner* for the diſtreſſed brethren; and I muſt adde, he hath given

[h] Eccleſ. 11. 1.

[i] 2 Tim. 1. 16, 17.

[k] Prov. 30. 8.

[l] Exod. 16. 16.

given you three for one for all your free diſburſements for his ſake: Firſt, he hath given you that *ability* and ſubſtance which you have laid out; for 'tis [e] *the bleſſing of God*, with *the hand of the diligent*, that maketh rich. [f] *My bread, and my water, and my fleſh*, was the language of *Nabal*. Next, he hath given you (which is greater) the *opportunity* or occaſion of laying out your abilities. A good commodity and a good penny-worth are as great a benefit, as a good purſe. Laſtly, he hath given you (which is greateſt of all) an *heart* to give. [g] *David* praiſeth him for all theſe three; for *riches* to build, for an *houſe* to be built for God, and for an *heart* to lay out thoſe meanes in that worke: all theſe *three* for *one* yee have *freely received*, and therefore *freely give*. I ſhall adde but a word more, 'tis to mind you, that the exiled Saints which ſojourne amongſt you, are the chiefe *auxiliaries* of this City. *Flying Lot* did preſerve that *City* which preſerved him, and was a *Zoar* unto his owne *Zoar*: ſo theſe men doe *line* your *workes*, and double the *files* of all your *Regiments*, and that partly by their *preſence*, but chiefly by their *prayers* for the continuall ſafety, honour, and happines, of this *great City*, which hath been the *fountaine* of *Liberality*, and the *Atlas* of *Parliaments*; and in this prayer he heartily joyneth, who doth ſubſcribe himſelfe,

[e] Pro. 10. 4. 22
[f] 1 Sam. 25. 11
[g] 1 Chron. 29. 12, 13, 14, 15, 16.
Math 10. 8.

Savoy Ian. 20. 1644.

Your Servant in the Lord Ieſus,

Jo. Bond.

Occaſus Occidentalis,

OR

JOB

IN THE

WEST.

JOB 19. 21.

Have pity upon me, have pity upon me, O yee my friends; for the hand of God hath touched me.

Introduction from the

WEE are met together this day, to weepe over the *bleeding country of our nativity*: and in our Weeping are forced to imitate baniſhed *Hagar* in the holy Hiſtory. Let us looke a little upon her example, and borrow thence a *bucket* or two to ſet our *pumpes* a going. It is ſaid of her, *And the water was ſpent in the bottle, and ſhee caſt the Child under one of the ſhrubs, and ſhe went and ſate her downe over againſt him a good way off, as it were a bow-ſhoot: for ſhee ſaid, Let me not ſee the death of the Child; and ſhee ſate over againſt him, and wept.* Loe there, a tender *mother*, weeping over her gaſping *child*: here, forlorne *Children*, inforced to mourne over the dying *mother*: the bottle of all our helpes and hopes being quite exhauſted. There *Hagar* had the ſad priviledge to be neere her departing *Iſhmael* if ſhee pleaſed, *and ſhee went and ſate her down over againſt him*: But wretched we are driven off at the diſtance of ſome ſcores of miles, beyond the ſight and cries of our deareſt *brethren.*

Gen. 21. 15, 16.

brethren. However, let us not ſuffer our ſelves to be deprived of that laſt *priviledge*, namely *to lift up our voices and weepe.*

To *helpe us* in this ſeaſonable and neceſſary dutie, I confeſſe it coſt me ſome time and labour to find out a *ſufficient Text*: for I thought with my ſelfe that a ſingle verſe, nay ſome one particular Chapter of lamentation, would bee *too narrow* a field and circuit, for a full diſcourſe of our *ample miſeries*; but it muſt needs bee a *whole volume*, ſome *booke of ſorrow*, to make up a Text broad enough to take in all our *notes*, and ſo at laſt the choice was eaſie, namely, either out of the *Lamentations* of *Jeremy*, or out of this booke of *Job*: *This latter* I have choſen the rather, becauſe it doth not onely hold forth the *ſore*, but alſo the *ſalve*; it ſhewes us both the miſerie of *Job*, and the iſſues thereof.

How aptly this *Eaſterne hiſtorie*, doth parallel our *Weſterne ſubject* will eaſily appeare, if we conſider either the *Occaſion*, or *Diviſion* of this *Booke*.

Occaſion and

First, as for the *occaſion*; ſome doe conceive that it was written by *Moſes*, while he *led the people of Iſrael in the wildernes*, to *teach* them *ſelfe-ſubmiſſion*, and holy contentation, by ſetting before them the *patience of Job*, and the *end of the Lord*. And ſo

Jam. 5. 11. St. *James* doth apply this patterne, *Behold we account them happy which endure. You have heard of the patience of* Job, *and have ſeen the end of the Lord: that the Lord is very pitifull, and of tender mercie.* Thus *Jobs patience* may be *our patterne*, and that *end* of the Lord *our incouragement*. Others are of opinion that *Moſes* did pen this holy poem (for ſuch it is generally) in *Midian*, to cheer up his *country-men*, the Iſraelites, under the yoke of their *Egyptian bondage*. And thus alſo the whole book is a proper *leſſon* for our ſelves, and Counties.

Parts of this Booke, viz.

Or, if you conſider *the parts* of this volume, its fitneſſe for our uſe, will yet more evidently appeare, in that the whole book doth hold forth unto us the *threefold condition* of *Job*, which is parallel to the *three ſpirituall eſtates* of every ſaint.

1. First, here is *Jobs ſtatus conſtitutus*, or *inſtitutus*, (if I may ſo call it) *his primitive condition*, and that is very *holy*, very *happy*; It is expreſſed in the firſt five *verſes* of the *firſt Chapter*. This is *Jobs full-ſea*; and it may be compared to mankinds *ſtate of innocencie* in paradiſe, which was in perfect holineſſe, and perfect happineſſe.

The

The Second is his *ſtatus deſtitutus*, his declining *middle eſtate of calamity*. This is ſet forth from the *fifth verſe* of the *firſt Chapter* to the *laſt Chapter*. Now was his *ebbing-water*; and it may be compared to the *lapſed* or fallen *condition* of man *in Adam*. 2.

The Third is his *ſtatus reſtitutus*, his *condition of reparation, more proſperous*, and happy, *then his beginning*: throughout *Chap. the laſt*. Now it was *ſpring-tyde*, or the *higheſt-water* with him. And this is like to the ſanctified *and glorified eſtate* of the *Saints in heaven*. *Our native Weſt* hath long injoyed the firſt of theſe, and is now ſuffering the ſecond; why may it not like *Iob* arrive in the concluſion to the *laſt, and beſt of all?* O let us *cry mightily* for that Third condition this day. 3.

Coherence.

The lot of *my Text*, and of *our Countrie*, at preſent are fallen a like, upon the *ſecond and ſaddeſt* of thoſe Three generalls: even upon *Iobs deſtitute, afflicted, tormented eſtate*, which is ſet downe very pathetically in *this whole Chapter*, from the beginning to my text. In the Chapter immediatly foregoing, *Bildad* the *Shuite*, and his fellow-*phyſicians*, doe draw a falſe concluſion againſt *Iob*, from true premiſſes: for (according to the common Logick of the vulgar) they doe therefore conclude him *wicked*, becauſe he was *wretched*.

Analyſis of the Chapter.

In this Chapter the holy man doth labour to *confute* their *inference*, as alſo to *move* his friends to a more charitable conſtruction, and a more ſerious conſideration of his extream ſuffering, and to that end he doth *ſpread* before them, in this Chapter, *an exact map* of his preſent miſeries and afflictions: As *ſhip-wrackt men* of old were wont to deſcribe the whole figure of their wrack in a *painted table*, which they dayly ſhewed up and downe, to move compaſſion in the beholders. In this table of *Iobs* ſufferings,

1. *Complaint.*

Firſt he complaines that he is deſtitute of ſuccours, and *comforts from God* above, in that the Lord himſelfe is againſt him, and doth *overthrow, compaſſe, refuſe, croſs, ſtrip*, and *oppoſe him*; and at laſt letteth looſe (a proper word for our caſe and time) *his troupes, to encampe round about his tabernacle*. Job 19 v. 6, 7, 8, 9, 10, 11.

Second.

Secondly, hee complaines, that *Civill and externall helpers* doe forſake him; All *relations* did ſhrinke at once, *brethren* are

Verſ. 13 14 removed, and *friends* eſtranged, *Kins-folk* faile, and *familiar friends* have forſaken him. His owne *familie* doe alienate, and
Verſ. 15. 16. 17. 18. accompt him as a ſtranger; more particularly, his *ſervants*, his *wife*, his *children*, are deafe, dumbe, and diſdainfull.
Prov. 18. 24. Yet you will ſay, there is a *boſome friend* that *ſticks cloſer then a brother?*

But his *inward friends* (or the men of his ſecrets) *they abhorred him*: yet *the ſpirit of a man will ſupport his infirmities?*
Verſ. 19 *Third.* Yea but, Thirdly, his very *naturall* and *corporall abilities* doe faile him too, *his bones clave to the ſkin, and to his fleſh,*
Verſ. 20. *and hee is eſcaped only with the ſkin of his teeth*; That is, he hath nothing left but *his lipps* to moane and complaine withall: and therefore ſuffer him to make uſe of theſe in *this doubled out-crie*, and lamentation.

Have pitie upon me, have pitie upon me, O ye my friends: for the hand of God hath touched me.

Diviſion. *The Text* in its *Eaſterne conſideration*, with particular reſpect to *Iob* himſelfe, may fitly be called, *The plundred mans out-crie*: But in its *Weſterne reading*, with reference *to us* and *our Countrie*, let it be intituled, *The petition of the Weſt.* In which obſerve,

Firſt, *the Petitioner*, that is in the letter, *Iob*: once the richeſt, now the pooreſt; ſtill the holieſt man in the East. But in the *antitype* our deſolate *Countrie*, Me.

Secondly, *the Petitioned*, they are *Iobs three friends*, of whom mention was made before, *Now when* Iobs *three friends heard*
Iob 2. 11. *of all this evill which was come upon him, they came every one from his owne place*: Eliphaz *the* Temanite, *and* Bildad *the* Shuite, *and* Zophar *the* Naamathite, *for they had made an appointment together to come to mourne with him, and to comfort him.* Yee my friends.

Thirdly, *the Prayer* of the Petition: and *thorow it* I muſt lead you a little further, into *two particulars* therin contained, which are,

Firſt, *the matter* prayed for, that is, *Compaſſion, ſympathie*: Have pitie.

Secondly, *the forme* of the prayer; it is *ſharpned* and quickned, both *with an Interjection*, which ſhewes that his tongue was too narrow

narrow for his heart, [*O*;] and with a *double repetition*, of the *act*, and of the *object*: Of the *act*, *Pitie*, *Pitie*; Of the *object*, *Me*, *Me*. The *act* is doubled, to ſhew that he had need of *double pitie*; The *object*, to ſhew that he had *double need* of that *compaſſion*.

Fourthly and finally, *the ground* of the whole Petition, in the laſt clauſe: *for the hand of God hath touched me*: where note

The *author*, or inflicter, *God*: which ſhewes his ſorrow to be *divine*; and from above: and not ſo much a puniſhment for ſin, as an affliction, and triall, but withall *unavoydable*.

Then the *inſtrument*, (if I may ſo call it) *his hand*, which ſignifieth the *weight*; one of his fingers being more heavie then the whole loynes of the greateſt of men, eſpecially, when that hand doth *touch him*, that is, *touch him home*, and to the *quick*: for ſo you may here underſtand that expreſſion. The more full explanation of all theſe termes may bee given anon, when I ſhall againe fetch them about in my application. For preſent only thus much. As I was loath to ſet a *whole loafe* before you, and therfore have thus divided the Text: ſo I am as unwilling to crumble out all theſe particulars into ſeverall Doctrines, which were the way * not to make more matter of this verſe, but leſſe. I ſhall therefore take this one Obſervation from the whole; That

* *Non plura faciunt, ſed minutiora* Quintil.

The deepe afflictions of friends doe call for double compaſſion. *Doct.*

This Obſervation is the *expreſſe image* of the *Text*. Only there may lie one *objection* againſt the *latitude* of my *inference*, which is this. *Obiect.*

Iobs caſe, and crie in the Text, were *but particular*, and *perſonall*: this *concluſion* in the *Doctrine* ſeemes to be *generall*, and *indefinite*: and it is againſt the lawes of *Logick* to draw ſo *broad an inference from ſo narrow premiſſes?* *Anſw.*

I ſhall therefore endeavour to bring a whole cloud of other witneſſes to make out this truth, that ſo, if it be denied as an *enthimem*, yet it ſhall be proved, and granted by an *induction*. Let us therefore looke abroad into other ſcriptures after *two other kinds of proofes*; viz:

Firſt, *divine precepts* from *God*.

Secondly, *humane preſidents* from *the Saints*: both theſe doe ſtrengthen my aſſertion. *Demonſtrations, by*

Divine precepts.

First, *Divine precepts*; This booke of *Job* ſeemes to have recorded this ſame text more then once. *To him that is afflicted,* (or to him that *melteth*) *pitie ſhould be ſhewed from his friends.*

Iob 6. 14. The former part of the verſe ſeemeth to be the ground of the latter, namely, *becauſe* he is afflicted, therefore his friends ſhould pitie him. And the *neglecter* of this dutie is charged with no leſſe then *want of the feare of God*, in the cloſe of the verſe; *but hee forſaketh the feare of the Lord. Hee, i. e.* the man which omitteth this friendly office.

Next, to ſhew how received, and *common a truth* this is: the ſpirit of God ſpeaking by the *wiſeſt of Kings* doth turne it into a *common proverbe*, letting it downe among the reſt, *A friend* (that is, as a friend) *loveth* (or ought to love) *at all times, and*

Pro. 17. 17. *a brother* (whether naturall, civill, or ſpirituall,) *is borne for adverſitie*; So then, compaſſion in diſtreſſe is a principall both *act*, and *duty* of friendſhip. Nay the wiſe man hath a *ſecond proverbe* to the ſame purpoſe, *A man that hath friends* (eſpecially

Prov. 18. 24. if diſtreſſed) *muſt ſhew himſelfe friendly*, (chiefly in compaſſion) *and there is a friend that ſticketh cloſer then a brother.*

But this is ſpecially a *Goſpell-precept*; heare the Doctor of the Gentiles, *be kindly affectioned one to another, with brotherly love;*

Rom. 12. 10. (or in the love of brethren.) But this *inward impreſſion*, muſt have its *outward expreſſion* too, *diſtributing to the neceſſities of the*

Verſ. 13. *Saints*, that is, *making things common*, both good and evill, wants and fulnes: Then it followes, *reioyce with them that reioyce, and*

Verſ. 15. *weepe with them that weepe*; that is, hold a *Chriſtian ſympathy* with your brethren on both hands; in proſperity, *with them that rejoyce*; and in adverſitie, *with them that weepe.*

Alſo ſee in the Epiſtle to the *Hebrewes*: *Let brotherly love*

Heb. 13. 1, 2, 3 *continue. Be not forgetfull to entertain ſtrangers. Remember them that are in bonds as bound with them; and them that ſuffer adverſity, as being your ſelves alſo in the body.* It ſeemes this duty of *ſympathizing*, is to mans nature like that of *ſanctifying the Sabbath*; there is a ſpeciall enmity againſt it, and oblivion of it, in the heart and mind of man, out of ſight, out of mind: and therefore there was need of a *Memento* to be prefixed to both; *Remember that thou keep holy the Sabbath day*: And *Remember them that are*

1 Pet. 3. 8. *in bonds.* For a cloſe of this head, take in S^t. *Peters finally*; *Finally, be all of one mind, having compaſſion one of another: Love*

as

as brethren, (or, loving to the brethren) *be pitifull, be courteous.* All theſe are *divine precepts* from the Lord.

Secondly, *Humane Preſidents* of the *Saints*; and here, in the mouthes of *two or three witneſſes*, every word of this truth will be enough eſtabliſhed; Let *Uriah* a noble Worthy, and a *valiant Commander* in *Iſrael*, (though by nation an *Hittite*) be the firſt: In *Davids* reigne the people of *Iſrael* were ingaged in a *juſt offenſive* warre againſt *Ammon*, and *Generall Joab* with his army was now beleaguering *Rabbath*, the *City of waters*. In the time of this leaguer, noble *Uriah* upon occaſion is ſent to *Jeruſalem*, the place where his wife and familie reſided; and having diſpatched his meſſage to *David*, the King doth preſently *command* and *invite* him to viſite his owne houſe, *Goe downe to thy houſe, and waſh thy feete*, There is a command; *And there followed him a meſſe of meate from the King*, there is an invitation: *But he would not goe, but ſlept at the doore of the Kings houſe with all the ſervants of his Lord*: He preferred a board, or bench, before a married bed for his *lodging*; and chooſeth (ſuppoſe) the Kings guard for his *bed-fellows*, rather then his owne deare beautifull *Bathſheba*; And being demanded the reaſon of ſo ſtrange and *unſouldier-like an act* of mortification, heare his anſwere, and conſider it, *And* Uriah *ſaid unto* David, *The Arke*, *and* Iſrael, *and* Iudah, *abide in Tents, and my lord* Ioab, *and the ſervants of my lord are encamped in the open fields, ſhall I then go into my houſe to eate, and to drinke, and to lie with my wife? As thou liveſt, and as thy ſoule liveth, I will not doe this thing.* The next day *David* inuiteth him againe, *making him to eate and to drinke in his preſence*; but he is ſtill the ſame: O that the *mortification* of this ſtranger, this *Hittite*, in a time of a forraigne offenſive *warr*, might be our *pattern*; nay, might not riſe up in judgement againſt us natives, in theſe daies of our civill and defenſive combuſtions!

2. *Humane Preſidents*, viz.

1. Uriah.

2 Sam. 11.

Verſ. 18.

Verſ. 9.

Verſe 11.

Verſe 13.

Next, turn to the practice of *honeſt Mephiboſheth*, being nephew in a direct line to King *Saul*; The Civill troubles of *David*, by *Abſoloms* inſurrection, did ſeeme to open a way for this Prince toward the Crown; yet ſee his carriage during the time that *David* and the loyall partie were in a ſtate of baniſhment: you may read in his outward garbe, his inward compaſſion to the perſecuted partie, *and* Mephiboſheth *the Son* (or Nephew) *of* Saul

2. Mephiboſheth.

2 Sam. 19. 24

Saul *had neither dreſſed his feete, nor trimmed his beard, nor waſhed his cloathes, from the day that the King departed, till the day that he came againe in peace.* From *toe* to *head* you might have read (and almoſt have ſmelt) in his unwaſhen feet, untrimmed beard, and naſtie cloathing, the preſent ſquallid *condition* of the *publike*.

But laſtly and chiefly, among all *Court examples*, holding forth this truth to the life, conſider high, and holy *Nehemiah*; This man, of a *Iewiſh Captive*, was made a *Babyloniſh Courtier*, a meniall ſervant, yea a *Cup-bearer*, to the then greateſt of Emperours *Artaxerxes Longimanus*; Sufficient preferment, one would think, to have taken off his affections from the *rubbiſh* and ruines of deſolate *Iudah*, and to have planted them in the *Caldean ſoile*; But yet his heart doth hang home-ward, and ſtill ſtands *Weſt-ward*, notwithſtanding all this; He is ever and anon hearkening out what newes from the *Weſt*, the diſtreſſed land of his nativity; *Hanani one of my brethren came, hee and certaine men of* Iudah, *and I aſked them concerning the* Iewes *that had eſcaped, which were left of the captivitie, and concerning* Ieruſalem. *And they ſaid unto me, The remnant that are left of the Captivitie there in the provinces, are in great affliction, and reproach: the wall of* Ieruſalem *alſo is broken downe, and the gates therof are burnt with fire.* Hereupon his *eare* affecteth his *heart*, and the ſadneſſe of his heart doth breake out into his ſorrowfull *face*: he weareth in his ſad countenance the *mourning liverie* of his ſlaughtered *Countrie*, and that ſo legibly, that heatheniſh *Artaxerxes* could not chooſe but reade it there. *Wherefore the King ſaid unto me, Why is thy countenance ſad, ſeeing thou art not ſick. This is nothing elſe but ſorrow of heart.* The time would faile me to ſpeake of mournfull *Ieremiah*, who wiſhed that his *head were waters, and his eyes fountaines of teares, that hee might weep day and night for the ſlaine of the daughter of* his *people*. And afterward hee poured out his ſorrow into a whole *treatiſe of Lamentations*, which is but as a ciſterne from that fountain. Alſo of beloved *Daniel*, who though he were Vice-roy to the then greateſt of Emperors, yet did ſtill ſeek the welfare of his Weſterne Countrie, by extraordinarie *prayer and ſupplication, with faſting, and ſackcloth, and aſhes*, untill he obtained it. And at another time he doth hazzard his life to pray *thrice a day toward* his Countrie. Though he could

Nehemiah chap 1. 2.

Nehem. 1. 2. Verſ. 3.

Nehem 1. 2.

Ier. 9. 1.

Dan. 9. 3

not

not get home into those parts, yet he is ever and anon opening his window, or casement, to looke as farre Westward as he can, and to send his prayers (as that Romane did his booke) Westward: for so lay *Ierusalem* from *Chaldea*, as our Countrie doth now from *London*. But of these things wee may speake more in the closure of this whole discourse. So much at present for demonstration.

This positition, thus doubly fortified, doth first send out a *rebuke* to all such as are wanting in tender compassions to their afflicted brethren. These are the dayes in which the whole kingdome of *England*, but especially the *Westerne parts* thereof, are in the same condition with that poore *traveller* in the Gospel; *A certaine man went downe from Ierusalem to Iericho, and fell among theeves, which stripped him of his rayment, and wounded him, leaving him halfe dead.* All the cruelty mentioned in this verse, hath befallen our native West, namely, *stripping of rayment*, *wounding deeply*, and *halfe killing*; onely those following words which doe favour of some mercy, cannot be applyed unto us; the *theeves* are *not* yet *departed*, they have *not left our Country*, though it be more then *halfe dead*. But now, to follow the parable, how many unmercifull *Priests*, *Levits*, and *others*, are there to be found, both at home and abroad, which *when they have looked upon us, doe passe-by on the other side?* yea and (some distressed persons have tryed it, that) there is *more compassion* to be found from some *Samaritans* (strangers and non-professors) then from many of those.

Use 1. *Reproofe to Westerne*, Luke 10. 30. Vers. 31, 32.

Beleeve it, brethren, those *heathenish sinnes* which St. *Paul* calleth *want of naturall affection*, and *unmercifulnesse*; and those *worst of times*, in which (our Saviour saith) *the love of many shall waxe cold*, are fallen upon our present generation: Yea so it is, that by how-much the more the *objects* of pity and compassion are *increased* and doe abound, by so-much *the lesse* is pity exercised, by so-much the more doth it *decrease*. Rom 1. 31. ἀστόργους ἀνελεήμονας. Mat. 24. 12.

But because *generalsties* doe neither convince the minde, nor pierce the heart, I shall therefore endeavour to *divide* this *reproofe*, and levell it more particularly at *severall sorts* of offenders.

First, I shall but mention all *cursing and cursed* Edomits, who, instead of pitying, doe *rejoyce over* the afflictions of their brethren; 1. *Edomitish Enemies.*

brethren; Such *Edomits* I meane, who in the *day* of *Ieruſalem*, Pſal. 137. 7 Obad. v. 11. *cryed, Raſe it, raſe it, even to the foundation thereof. Who ſtood on the other ſide, in the day that the ſtrangers carried away captive his* brethers *forces, and forreiners entred into his gates. But* Ver. 12. *thou ſhouldeſt not have looked on the day of thy brother* (ſaith *Obadiah*) *on the day that he became a ſtranger, neither ſhouldeſt thou have rejoyced over* the Children of *Iudah in the day of their deſtruction: neither ſhouldeſt thou have ſpoken proudly in the day of diſtreſſe.*

As often as I *read over* that ſhorteſt Prophet me thinks, I ſee again, before mine eyes, the *ſad march* of Gods people out of the Cities of *Briſtoll* and *Exon*: and the march of our late *army of Martyrs* out of *Leſtithell* in *Cornwall* about *Auguſt* or *September* laſt: but *many* of thoſe *Edomitiſh* enemies which then looked on, rejoyced, and ſpake proudly, (being ſince cut off) have *already anſwered* for that fact before the great tribunall: and as for *others* which did it *through ignorance*, I ſhall pray the Father of mercies to give them repentance, and to forgive them: onely let me *tell them* for preſent, that this ſinne is more baſe then *envie it ſelfe*; and doth argue that men have put off both *chriſtianity* and *humanity*; I ſhall therefore exhort them to read over both the *threatning prayer*, and the *thundring prophecie* of the Pſalme and Chapter fore-mentioned; beſeeching the Father of ſpirits to ſet them home upon their conſciences.

Quæſtat facentem vulgus Sence.

But there are other two ſorts of offenders remaining, to whom I did eſpecially intend this reproofe, and thoſe are ſuch *friends*, and *children*, of the *Weſt*, as doe want the bowels of brotherly compaſſion.

2. Jobs-*like Friends.*

Secondly then to ſuch *friends*; when I ſay *friends*, I take the word in as great a latitude, as it hath in the *Text*, even for all ſuch as *ought to be friends* to the *Weſt*, that is, all true *Engliſh proteſtant hearts*, though borne or living *Northward*, *Southward*, *Eaſtward*: ſure I am that we are all *members* of the *ſame Britiſh* 1 Cor 12. 21, 22. *body*; neither can the *Eaſterne head*, or the *Northerne*, or *Southerne armes*, ſay to the *Weſterne feet*, (call us ſo) we have *no need of you*. Then give me leave, O yee fellow members, to reaſon with you a little, concerning the ſufferings of the *Weſt*: I doubt not but you doe all know, that *England hath a Weſt*; but have you ever ſeriouſly conſidred the *vaſt extent*, and the

deep

deep extremities of those *Counties*, which we call *Westerne*?

Have you ever been hitherto convinced, that there is now *no sorrow* in the whole land *like unto their sorrow, wherewith the Lord hath afflicted them in the day of his fierce anger*? And doe you withall beleeve, that those people have been some of the *first* and *deepest* in *suffering*, but are some of the *last* and *least* in all revivings? Lament. 1. 12

I have read of a *people* which every morning doe *worship the rising sun* towards the *East*, but at evening they doe dayly *curse* the *setting sun* towards the *West*. There is an allusion to that custome too generally practised in this land; *some mens* hearts and hopes, are *touched* from the *North* as a *Needle* with a *loadstone*, and they will stand and expect redemption no way but *Northward*, towards our justly honoured and successfull *brethren*. (Oh but take heed of leaning with a full weight upon a walking staffe, though never so handsome and usefull.) *Others* doe lift up their eyes wholly to *this City of refuge*, this great *Easterne mountaine*, from whence alone they conceive *cometh their help*: Mr. *Marshall* at Mr. *Pim's* Funeral

But, alas, all this while the *backs* of all these are generally turned upon the deserted *South-west*: yea and too many are apt almost to *curse that Country of the setting of the sun*, as the most unhappy and unworthy part of the kingdome; and for the truth of this, I doe *appeale* to the memories, and consciences of many present. Let us come neerer; *Brethren*, have not the *straights* of *other lesser* parties, pettie Towns, and meer Parishes of the Kingdome, *affected* the hearts, and filled the mouths of many in this place, with much sympathie, and loud complaints in their behalfe; when at the same time *potent armies*, spatious Countries, and very considerable places in the *West*, have fought, and cryed, and sunck, without any great *pitie*, noise, or notice, in these parts? Nay have not some of your selves observed, that the distresses of some garrison'd *houses* (in the name of Castles) *beleagured*, have been strongly ecchoed by many, both to the *Lord* in prayers, and to the *high Court* of *Parliament* in petitions; whilest some *Westerne Cities*, and City-like Townes, have for a long time together *stretched out their hands*, and lifted up their voices *for helpe*, but all in vaine? Here thou, poore *Exon*, labouring under a well-nigh *foure moneths* tedious siege, mightest seasonably aske, how many *notes* or *bills* were that while publikely *put up* Zech 8. 23.

for thee in the congregations in this place? I have heard of one *young man* that put up ſome two or three. And thou *faithfull Plymouth*, together with thy cordiall, and conſiderable *Siſters*, and Neighbours, *Dartmouth*, *Barnſtable*, *Lyme*, *Taunton*, &c. mighteſt ſecond this complaint with an outcry.

Alas, poore *helpleſſe*, and almoſt *hopeleſſe Weſt*! And art thou *alone*, as one *borne out of due time*? Art thou the only *ſpeckled bird*, the *mountains* of *Gilboa*, when other parts have the ſeaſonable, comfortable *dewes* of help and pitie?

Brethren, pardon my juſt *filiall affections*? I ſhall endeavour to walke *evenly* in my complaint, betwixt *impiety* to my Countrie, and *partialitie* towards the truth: The ſins of *young Cham*, and *old Ely*, are both alike abhominable in my account; and in this temper let us argue the matter yet a litle further, in anſwering the charges laid againſt us.

Object. 1. The *Weſterne folke* (will ſome ſay) are an *unworthie* people.

Anſw. Beware of drawing *ſinfull inferences* from *ſorrowfull premiſſes*, by concluding that ſuch a man, or people are *wicked*, becauſe they are *wretched*, ſinners becauſe ſufferers: This was the falſe ſophiſtry of *Iobs three friends*, for which the Lord doth as it were Iob 42. 7, 8. enjoyne them *penance*, and *amerceth* them, in the end of that book. Nay this was the barbarous *Malta-logick* of thoſe *Iſlanders*, amongſt whom S^t. *Paul* was caſt aſhoare at *Melita*. *And when* the Barbarians *ſaw the venemous beaſt hang on his hand, they* Acts 28. 4. *ſaid among themſelves, No doubt this man is a murtherer, whom (though he hath eſcaped the Sea, yet) vengance ſuffereth not to live.*

Verſ 5. But when he *ſhook off the beaſt into the fire*, they did as eaſily *change* their *opinions* to the other extreame: and indeed, none are more *light* and *laviſh* in *applauding*, then thoſe which are moſt *raſh* and ſevere in *cenſuring*: But this *fault* (I find) may overIoh. 9. 1, 2. take the *diſciples* themſelves, When *they* ſaw a man that was *blind from his birth*, they asked *Ieſus*, *Maſter, who did ſin, this man, or his parents, that he was born blind?* Chriſts anſwer telleth us, that the Lord hath many other principall *ends and cauſes* for afflicting his people, beſides their *ſins*: as there, his end was Verſ 3. *that the works of the Lord ſhould be made manifeſt*; ſo in *Iobs* caſe, he meant to ſet up a *paterne of patience*, and of the reward thereof. And in that of *Paul*, he intended to *honour* the perſon and

and ministery of his servant, in the eyes and hearts of the *Barbarians*.

But the *Objector* chargeth againe; telling us that *Cowardise*, and *Covetousnesse*, lost the *West*. *Object.* 2.

I might first answer *generally*, in the words of an * acute Heathen, that it is *more cheape and easie to fall out with the distressed, then to relieve their distresses*: But I will speake *particularly* to the severall charges of *Cowardise*, and *Covetousnes*. *Answ.*

* *Irasci quam donare vilius constat*, Mart.

1.

First, to that of *Cowardise*, I could returne many answers, *viz.* 1. Who is he (I pray you) that is the *God of the spirits of all flesh*, whose *prerogative* it is (especially in war-like actions) both to heighten the spirits of the faint, and to flatten the courage of the mighty? And when did the Lord so evidently and ordinarily exercise this his *spirituall prerogative*, as in the present warres of his people in this Land? *Doubtlesse*, brethren, it is not *all Cowardise* and *treachery*, which we doe commonly call so in these times, though (I confesse) there hath been too much of both sorts, almost continually amongst us; and I could wish that the extraordinary *finger of God*, in this spirituall particular, might be more observed, and acknowledged. *To the Charge of Cowardise.*

2.

Secondly, remember that those *Westerne combustions* did *begin with* the present generall and publike *warres*: So that it was then the very *Tyrocinium* of all our Souldiery; the first and suddaine shooting of *Guns in earnest*; at which it is common, even for valiant men, a while to winke at the firing, and to *startle* at the report of an Ordnance: these and such-like allayes might be given. But

3.

Thirdly, I doe answer *by denying* that charge of Cowardise, upon that * Country, as unjust: and for proof of that deniall, could easily bring forth a whole cloud of publike and reall witnesses, as the numerous frequent free *appearances* of great armies of common people upon slender summons, or rather upon bare *leave* to appeare; their willing tedious *attendances* at their own charges, and begging permission to fall on, &c. And all this amidst often and heavy discouragements; Some Counties going on against *the streame* of those which should have been their *Leaders*; but did *destroy the way of their Pathes*: *Others* had such Leaders, as

* At *Minedip* Hills in *Somerset* about 30000. Commons appeared at once for the Parliament, in the beginning against the Generality of their Gentry. In *Devon* at 2. several times at least 10000. each time, all completely armed, and paid by the same County: And great forwardnes in the rest of the Counties, *Cornwall* it selfe not excepted.

Iſai. 9. 16. as would have cauſed *them to erre*, yea, as would have guided them, as that Prophet led the *blind-fold Syrians* into *Samaria* inſtead of *Dotham*: yet ſtill the poore *willing Commons*, leaving both the Kings *high-way*, and their *Malignant Gentry*, continued appearing, waiting, marching, and fighting, though in many places like *ſheep without a ſhepheard*, untill it hath pleaſed the Lord, out of his ſecret Counſell, and for our ſins to give us up as a prey to the will of our enemies.

2. *To the Charge of Covetouſneſſe.*

Secondly, for anſwer to the charge of *Covetouſneſſe*; aske of others, and they ſhall tell you: Aske the publike and private Treaſurers for *Ireland-ſubſcriptions*, (both gifts and adventures) for the Parliament Propoſitions, and for our own particular *Weſterne warres* and *fortifications*; all theſe will abundantly certifie you.

150000*l.* out of *Devon.* & *Exon.* Beſide their ſufferings.

But, as that *proportioniſt* did draw the whole ſtature of *Hercules* by the print of his *foot*; ſo I could give you out of one of thoſe five Shires (beſt knowne to my ſelfe) a gueſſe of the cordiall munificence of the whole: If many ſcores of thouſands have been laid out by one ſingle County, then admire the vaſt expences of all the five.

Object. 3. But it is ſtill objected, Your *enemies* were *few* and *contemptible* at the *firſt*.

Anſw. Alas, ſo were the *enemies* of the *whole Kingdome* at the beginning, perchance fewer then ours: remember the *little cloud* at *Nottingham*; and by that you may ſee. Secondly, that *the race is*

Eccleſ. 9. 11. *not to the ſwift, nor the battell to the ſtrong, but time and chance happeneth to them all*, (ſaith the wiſe Preacher) eſpecially, (thirdly,) when the Lord of Hoſts *createth trouble* to a ſinfull people, and *giveth commiſſion* to his revenging *ſword to paſſe through a Land*; beleeve it, then they are not all your ſtrength, and counſell, power, and policy, that can ſheath up, or keep off, ſuch an enemy?

Object. 4. But *why* did you *loſe* ſo vaſt, ſo rich, ſo populous a Country *ſo eaſily?*

Anſw. I anſwer Firſt, doubtleſſe the *meritorious cauſes* were our

1. *ſins*; and the ſafeſt conſtruction, and beſt application that we *Weſterne exiles* can make of our ſufferings, will be to take up that

Lament. 3. 39 of lamenting *Jeremiah*, *Wherefore doth a living man complain?* (It is a mercy that we are *men*, and not beaſts, that we are *alive* this day, and not fallen among the ſlaine) *a man for the puniſhment of his ſinnes?* that is, the Lord hath done us no wrong; we doe

doe *ſuffer juſtly*, yea *mercifully* for our treſpaſſes. — *Let us ſearch and try our waies, and turne again to the Lord*: That is, ſelfe examination, and ſelfe-reformation, are our moſt proper and profitable Leſſons. But ſecondly, if you doe aske us [*why we loſt our Countrey?*] with reference unto *you of theſe parts*, then I muſt further adde ſomthing *negatively*, ſomthing *affirmatively* to ſtop cenſures, and to give you inſtruction: *Negatively* thus, Think not yee that our dwellings have therfore caſt us out, becauſe wee were *greater ſinners* then you; But as Chriſt ſaid to thoſe Inquiſitous perſons in the Goſpel, — *I tell you nay, but except yee repent, yee ſhall all likewiſe periſh*. And you know what immediately followeth in the ſame chapter. It is the Parable of the *Fig-tree*, that had bin long time ſuffered in the *vineyard*, &c. So negatively: But next I apply *Affirmatively*, Perhaps we are driven hither from our Native Country *for your ſakes*, that we might give an *Alarum* to ſome *Thomaſes* in theſe parts, which would *not beleeve untill they could thruſt their hands into the ſides, and their fingers into the hands and feet, of their wounded brethren*. Perhaps we are driven hither, that the Lord might give you a *princely correction* upon our skin, and might make us, (Miniſters and people,) as it were your *Ionaſes*; that is, men, women, and children, ſent, as out of the belly of hell, where *the waters* (of ungodlines and affliction) *compaſſed us about, even to the ſoul, the depth cloſed us round about, the weeds were wrapped about our heads* — and all this that we might (ſtill *Jonah*-like) — *ariſe and goe to this great City, and preach unto it, the preaching that be ſhall bid us*: if ſo, then our *Text* ſhall be that of St. *Paul* in his Epiſtle to the *Romans*, with an eaſie mutation, — *well*: becauſe of our ſins *we were broken off, and thou* London *ſtandeſt* by mercy; *Be not high minded, but feare*; And let our ſhort *application* of it be this, to the *ſeverall ſorts* of people amongſt you:

Verſe 40. 2. *Negatively.* Luke 13. 2, 3, 5. Verſe 6. *Affirmatively.* Ionah 2. 5. Ionah 3. 2. Rom 11. 20.

First, *oh yee blinded Malignants!* beleeve in time, that the adverſe party (called Cavaliers) are, beyond all that you have heard, blaſphemous, trecherous, and cruell, againſt God and man, enemies and friends, promiſcuouſly; and do not refuſe that inſtruction, which hath been dearly purchaſed for you, by the blood and eſtates of others. *Advice to Malignants.*

Next, *oh yee Neuters*, and *carnall-compounders!* beleeve in time, that God and men, both good and evill men, yea very *Satan* *Neuters.*

tan himſelfe doth abhorre a *Neuter*; and that this kind of ſinne, if it be found in a place, that place may expect the reward of *Succoth* and *Penuel*, even to be demoliſhed, torne in pieces, and *taught with briars and thornes*; If in a *perſon*, that perſon may looke for the *wages of Balaam*, which had no recompence from *Balak*, and was ſlaine by the ſword of *Iſrael*. Finally, *ôh yee ſecure* and *wanton Profeſſors*, which doe deſpiſe your old *mannah*, as *light bread*, and are growne dizzy by extraordinary *light*; rowl your ſelves in aſhes, cry mightily, becauſe of your *new vanities*, and reforme without delay; or elſe be yee aſſured (by your neighbours experience) that God can bring upon you ſuch a *ſpirituall famine*, as ſhall cauſe you to leape for a *cruſt*, for a *bit* of your old bread, and yet goe without it.

Judges 8. 6, 7, 8, 9, 16, 17.

Profeſſors.

All.

Brethren all at once, be ye not *more deafe* or ſtubborne, then the *brethren* of that *rich man* in the Goſpel, for whom hee did undertake, that *if one went unto them from the dead, they would repent*. Behold, we *Weſterne exiles* are as ſo many Monitors, broken-looſe *from the grave*: Let therefore *our temporall loſſes* and undoings, be your *ſpirituall gaine* and commodities. So much to the *friends of the Weſt*, to all *Iobs-like* friends.

Luke 16 30.

3. *Forgetfull children.*

Such are,

Thirdly, the reproofe of unmercifulneſſe muſt be directed to the *Children of the Weſt*, even to ſuch as were *hewen* out of the *Weſterne* hills and *rockes*, and were *digged* out of thoſe *pits* and vallies. Some of you, I know, have been long ſince *tranſplanted* into this City, and other ſoyles, and thereby (perhaps) have loſt ſomewhat of your *Weſterne ſap* and *nature*: others were more lately *plucked up* violently by the roots, and are at preſent but covered with earth enough to keep life in them, untill their replantation; I ſhall ſpeak freely to both together, but eſpecially to the *latter ſort*, the exiled, ſcattered ſons and daughters of the *Weſt*.

Amos 6. 1.

How many are there amongſt us, which doe juſtly fall under the reproofe and *woe* threatned by *Amos? Woe to them, that are at eaſe* (or ſecure) *in Zion, &c.* He goeth on through diverſe verſes, deſcribing the unſeaſonable ſins of that people; but the burthen and *ſting* of all to them and us, lieth in the latter end; *but they are not grieved for the affliction, or breach of* Ioſeph. That expreſſion [*the breach of* Ioſeph] may have a double *reference*: Firſt, it may referre to the *Patriarke* Ioſeph, who being in

Verſ. 6.

Egypt

Ægypt impriſoned by *Potiphar*, did engage *Pharaohs* butler, his fellow priſoner, by a courteſie, but was ſoon after forgotten of him; for when the man was ſet at libertie, and readvanced, he *remembred not* the kindneſſe, and durance of *Ioſeph*: ſo I feare, leſt too many of our late *Weſterne ſufferers*, upon new preferment, may forget the old kindneſſes of ſome that are now (perhaps) *impriſoned*. Next, *Amos* his expreſſion [*the affliction of* Ioſeph] may referre to the *tribes of Ioſeph*, which were *Ephraim*, and *Manaſſes*: theſe were miſerably broken by the enemie, about the time of this prophecie; but were little pitied by the reſt of the tribes their brethren. The *application* of that text is eaſie: our Country, and Countrie-men have lately been broken with a *ſore breach*; yea they are continually broken with *breach upon breach*: One mans *back* is broken with taxes, anothers *heart* is broken with taunts, and a third ſort have their *necks* broken by the Gibbet, at the pleaſure of the enemie: and yet how unapt are wee to grieve conſtantly for all theſe *breaches of* Ioſeph? Gen. 41. 14. 23, 13.

But theſe *forgetfull ones*, are of diverſe *ſorts*: As,

First, all your *delicate exiles*, a ſtrange contradiction to a ſerious, and ſober eare! but ſuch there are, and ſuch there have been; as in the time of *Amos* (fore-mentioned) Let us look back upon that place once againe. Their *generall charge* was Securitie, they were *ſecure* or at *eaſe*, and did *truſt in the Mountain of* Samaria; that is, themſelves were in a ſtrong hold, in a fortified City, and therefore thought all well enough: hereupon the Lord ſendeth them to other ſtrong holds that were already demoliſhed. *Paſſe yee unto* Calneh *and ſee, and from thence goe yee to* Hemath *the great*; *then goe down to* Gath *of the* Philiſtins. That is, remember *York* that was loſt in the *North*, (though it be ſince re-taken) conſider *Briſtoll* and *Exon*, yea all *Ireland*, in the *Weſt*. So in generall. Next, he reproveth more *particularly* their delicacie; firſt in *Lodgings, that lie upon beds of Ivory, and ſtretch themſelves upon their Couches*. How farre doth this differ from the Lodging of mortified *Uriah*? *But Uriah ſlept at the doore of the Kings houſe, with all the ſervants of his lord, and went not down to his houſe*, becauſe *the Arke*, *and* Iſrael, *and* Iudah, *abide in Tents*. Next, *Amos* reproveth their delicacie *in Diet*, both for meats and drinks: —*and eate the lambs out of the flocke, and the calves out of the midſt of the ſtall*. It ſeems the muttons and beeves were

1. *Delicate Exiles, in generall both ſexes.* Amos 6. 1. Verſe 2. Verſe 4. 2 Sam. 11. 9. Verſ. 11.

Amos 6. 6. too courſe and groſſe for them; *and they drink wine in bowles.*
Dan. 10. 3. How farre is this alſo from the diet of *Daniel*, *I eate no pleaſant bread* (or bread of deſires) *neither came fleſh, nor wine in my mouth &c?* Laſtly, for their *clothing*, and manner of living;
Amos 6. 5. *they chaunt* (or quaver) *to the ſound of the viol, and invent to themſelves inſtruments of muſick, like* David. How farre was this from the temper of *Syons exiles*, in the Pſalmiſt, who being cal-
Pſal. 137. 3, 4. led to ſing, *hanged their harps upon the willows*, with this anſwer, *How ſhall wee ſing the Lords ſong in a ſtrange land?*

But now, to *parallel* this text of *Amos*, have we not too many, even amongſt our *exiles*, who, in reſpect of apparell, rather weare upon their backs the fooliſh *livery* of delicate *Agag*; then the
1 Sam 15. mortified *mourning weed* of their dying Country? And as for the other particulars of diet, lodging, and other accommodations, they doe come up fully to the ſinne of *Iſrael*, deſcribed, and
Iſa. 22. 1, 2. threatned by the Prophet *Iſaiah*: in the day (ſaith he) of flight and tumults, of fortifications and preparing for warre, *even in that day, did the Lord God of hoſts call to weeping, & to mourning,*
Verſe 12, 13. *and to baldneſſe, and to girding with ſackcloth. And behold, joy and gladneſſe, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine*: But what is the iſſue? The Lord whiſpereth
Verſe 14. this ſentence in the eare of his Prophet, *Surely this iniquitie ſhall not be purged from you till yee die, ſaith the Lord God of hoſts*: And in the next verſes *Shebna* (a ſumptuous Treaſurer) is made an examplary proofe of the truth of that ſentence, *Behold, the*
Verſ. 15, 16, 17, 18. *Lord* (ſaith *Iſaiah*) *will carry thee away with a mighty captivitie, and will ſurely cover thee. He will ſurely violently turn & toſſe thee* like *a ball into a large Countrie: there ſhalt thou die, &c.* oh read and tremble, yee delicate exiles!

More particularly to women. But let me ſpeak this reproofe yet more particularly to all our *delicate female exiles*, becauſe I find the ſcripture eſpecially leſſoning them againſt this ſin; Thus S^t. *Peter*, directing his Epiſtle to
1 Pet. 1. 1. the *elect ſtrangers ſcattered thoroughout* Pontus, Galatia, Cappadocia, Aſia, *and* Bithynia, particularly chargeth the *women*
1 Pet. 3. 1, 2, 3, 4. that were amongſt them, *that their adorning be not that outward* adorning, *of plaiting the haire, and of wearing of gold, or of puting on of apparell: but let it be* (ſaith he) *the hidden man of the heart, in that which is not corruptible.* There is firſt a negative; they muſt *avoid* the curious vanities in apparell, that were moſt

faſhi-

faſhionable in thoſe times, and places.

And next the affirmative; they muſt look to the gracious *habits of their minds*, of which no enemie could ſtrip and plunder them: and in both theſe the *paterne* propoſed to them, by name, is *Sarah* (if I may ſo call her) the Patriarcheſſe, who willingly followed her ſo-journing husband up and downe in ſtrange Countries: and the *benefit* propoſed to ſuch women, is preſervation from *womaniſh affrightments* and *amazements*, unto which that ſex is too prone, eſpecially in caſes of exile and baniſhment, and are not (ſhall not be) afraid with any *amazement*. This was a proper leſſon (you ſee) for ſuch ſtrangers, and Pilgrims as they were. 1 Pet 3 6. 1 Pet. 1 11.

Now as for you, beloved, ſee then that yee take heed, and beware of that great ſin of many of your ſex in theſe times, who do expend ſo much in *diſcovering* their owne nakedneſſe, as would ſuffice to *cover* the nakedneſſe of many. And, that you may take heed of this great offence, remember the heavy threatning of *Eſay*, againſt the delicacy of women in ſuch ſad and breaking times: *--When the Lord of Hoſtes doth take away the ſtay, and the ſtaffe; The mighty man, and the man of war, the Judge, the Prophet, prudent and ancient, &c.* then the delicate women may expect *--in ſtead of ſweet ſmell, a ſtinke; and in ſtead of a girdle, a rent; and in ſtead of well ſet haire, baldneſſe; and in ſtead of a ſtomacher, a girding of ſack-cloth; and burning, in ſtead of beauty.* So much for the delicate exiles and children of the *Weſt*, both *Sons and Daughters*. Iſai. 3. 1, 2. Verſe 24.

2 *Covetous exiles, and* Iames 1, 1.

Secondly, let me ſpeake to all ſuch *Covetous and ambitious exiles*, as doe alſo forget the breach of their Brother *Joſeph*. The firſt of theſe, namely, the Covetous ones, are ſharply and largely reproved by St. *James*; who, writing to the *twelve Tribes ſcattered abroad*, rebuketh them, eſpecially for this ſin of worldlineſſe, when he ſaith, *--From whence come wars and fightings* (or brawlings) *among you? come they not hence, even of your Luſts, that war in your members?* What Luſts? Surely, *the Luſt of the eyes*, (for ſo it followeth) *--Yee luſt, and have not: Ye kill, and deſire to have, and cannot obtaine*: And againe, *Know you not, that the friendſhip of the world is enmity with God?* And anon hee reproveth them which ſay (to day,) *To day, or to morrow, we will goe into ſuch a City, and continue there a yeere, and buy, and ſell, and get gaine,* Iames 4. 1, 2. Verſe 4. Verſe 13.

gaine. Such confident *Exchange-language* as this, doth not become the mouthes of the *Tribes which are ſcattered abroad*, though it be the common ſin of the diſperſed Jewes in all places to this day. So much for an Item to the Covetous.

Ambitious Exiles.

But next, let me ſpeake more particularly and fully to all incompaſſionate *Ambitious exiles*, which doe *ſeeke great things for themſelves in evill times.* I will propound *Baruch* to be their warning-piece, and his chapter to be their Leſſon: 'Tis recorded in the prophecie of *Jerem.* 45. throughout. That little chapter, conſiſting but of five verſes, was penned purpoſely (it ſeemes) for little *Baruch*, the ſon of *Neriah*; and prophetically for all others of *his ſpirit*, to the end of the world. Let us therefore view it a little. The whole is chiefely *Reprehenſory*, and in it we may obſerve, Firſt, the *Time:* this word was ſpoken *when* Baruch *had written theſe words in a booke at the mouth of* Jeremiah, *in the fourth yeare of* Jehoiakim *the ſonne of* Joſiah *King of Judah*; that is, ſo ſoone as *Baruch* had done his worke of tranſcribing the Roll, and reading it to the people; for which (like enough) hee expected ſome good piece of *preferment:* even in that ſame yeare, (being the fourth yeare of *Jehoiakim*) in ſtead of preferment, hee meeteth with a Prophecie of *utter deſolation*, and ſeventy yeares captivity by *Nebuchad-rezzar*; as you may find by comparing thoſe two places: There it is ſaid, *This whole land ſhall bee a deſolation, and an aſtoniſhment, and theſe nations ſhall ſerve the King of* Babylon *ſeventy yeares, &c.* This is the Time of that Chapter. Next, obſerve the *Faults* reproved in *Baruch*; which were theſe: Firſt, a daſtardly ſinking and *deſpondency of mind*; becauſe (it ſeemes) his riſing expectation was fruſtrate: *Thou didſt ſay, Woe is me now, for the Lord hath added griefe to my ſorrow; I fainted in my ſighing, and I find no reſt.* Next, a vaine *ambitious ſelfe-ſeeking: And ſeekeſt thou great things for thy ſelfe?* Theſe faults of his are evinced to be *doubly ſinfull*, in theſe words, *Thus ſaith the Lord, Behold, that which I have built, will I breake downe; and that which I have planted, I will pluck up, even this whole land.* And therefore, (as if he had ſaid) Thy ſinne, O weake *Baruch*, the *Amanuenſis*, or Scribe of *Jeremiah*, is both unreaſonable and unſeaſonable at this time. What is more *unreaſonable*, than for a man to imagine that his owne Cabine can bee ſafe, when the Whole Ship is a ſinking? *that which*

Ier. 45. per totum.

Ier. 45. 1. Ier. 36 1, 2, 4, 5, &c. *compared with* Ier. 25 1, 8, 9, 10, 11, 12.

Ier. 45. 3.

Verſe 5.

Verſe 4.

which I have built, will I breake downe. Or, what is more *unſeaſonable*, than, when the *axe* is laid to the root of the tree, for a ſilly *bird* to begin then to build her neſt upon the top branches, or to ſit hatching therein? *and that which I have planted will I pluck up, even this whole land.* Nay, *behold*, (further ſaith the Lord) *I will bring evill upon all fleſh*: and therefore it will bee well and faire for thee, to have thine owne *life for a prey, in all places whither thou goeſt*; yea, that is as much as I have given to thy Maſter *Jeremiah*, and to his friend my ſervant *Ebed-melech* already. Verſe 5. Ier 39. 16, 17, 18. Ier. 40. 1, 2, &c.

And now, to apply this moſt ſeaſonable Chapter: Alas, alas! How many ſuch *Baruchs* (little men of great expectations) are there to be found, even amongſt Exiles, in theſe dayes of breaking downe and plucking up? Yea, this ſinne is too neare (I feare) unto ſome of the ſonnes and ſervants of the Prophets: There are too many *Baruchs* about the Miniſtery, as there are too many *Gehazies* in the Common-wealth. By *Baruchs*, I meane ſuch who having beene lately deſtitute Levites, like *Micha's Jonathan* in the booke of *Judges*, ſo that they might have ſaid every one of them as hee, *I am a Levite, of* Bethlehem Judah, *and I goe to ſojourne where I may find a place*; yet after a little ſhelter and ſuccour received, they are not content with a ſubſiſtence; but are *ſhifting* and clambring for more *ſhekels*, and higher preferment; like the ſame *Jonathan*: to whom when the *Danites* ſuggeſted, *Is it better for thee to be a Prieſt unto the houſe of one man, or that thou be a Prieſt unto a Tribe, and a Family in Iſrael?* 'Tis ſaid thereupon, *The Prieſts heart was glad, — and hee went in the midſt of the people.* Judg. 17 7, 8, 9. Iudg. 18. 19, 20.

Theſe are our *Baruchs*, our *Jonathans*, in the Miniſtery: But (as I ſaid) there are alſo too many *Gehazies* to bee found in the *Common-wealth*. *Gehazi* the ſervant of *Eliſha* would needs make a hard ſhift, in an unſeaſonable time, to gaine two *talents of ſilver*, and two *changes of garments*; but they coſt him dear in the iſſue, when his Maſter reckoned with him: The concluſion is this; *Is it a time* (ſaith *Eliſha* to him) *to receive money, and to receive garments, and olive-yards, and vine-yards, and ſheep, and oxen, and men-ſervants, and maid-ſervants? The Leproſie therefore of* Naaman *ſhall cleave unto thee, and unto thy ſeed for ever. And hee went out from his preſence a Leper* 2 Kin. 5. 20, 21. Verſ. 26, 27.

as white as ſnow. Looke upon this Text, all yee that have beene ſervants, or of low degree, but are now riſen, by theſe warres, to gainfull, eminent places, and offices. What! and are you now running after nothing but *treaſure* and *bravery*? Doe you make it your plot and joy to multiply *ſhekels*, and *change of rayment*? to weare variety of State-gold upon your *backs*, when ſo many precious Saints doe want a little of it for their *bellies*? If ſo, I would but put *Eliſha*'s queſtion unto you, *Is this a time thus to receive money, and to receive garments?* Doe yee mourne in gold and ſcarlet for our common Mother, great *Britaine*, that lyes a dying? Oh beware of entayling *Gehazi*'s leproſie from your ſelves to poſterity.

Finally, there are too many, even of the *ſcattered Saints*, that are infected, in theſe times, with this unſeaſonable ſinne: too many there are of them that doe too well like of the places of their baniſhment, ſaying, as *Peter* in the Mount, *It is good for us to bee here*: Yea, they are apt to talke of *buidling tabernacles* in a ſtrange place, both for themſelves and for their friends; not conſidering how ſoone a *Cloud* may *over-ſhadow them*, and put an end to their imaginary Paradiſe.

Math. 17. 4.

Verſ. 5. 8.

But as for you, Brethren, who are the ſcattered Children of the Weſt, remember your ſelves to bee Chriſtian *Rechabites*; and therefore ſee that yee doe Chriſtianly imitate that mortified Family, who, in expectation of troublous times, did prepare before-hand, by accuſtoming themſelves *to drinke no wine all their dayes, they, their wives, their ſonnes, nor their daughters: Nor to build houſes to dwell in, neither had they vineyard, nor field, nor ſeed; but dwelt in tents*. So, my dearly beloved, *I beſeech you as ſtrangers and pilgrims, abſtaine from fleſhly* (and from ambitious) *luſts, which warre againſt the ſoule*: and remember that wee have here no continuing City. Let it therefore bee our care not to *build houſes*, nor to *plant vineyards* in this place; but ſtill to retaine (our *animum revertendi*,) our purpoſe to returne: yea, though wee are enforced for our preſent neceſſary ſubſiſtence to make ſome little plantation here a while; yet let it bee but like that plantation of the *Gardiner*, when hee doth ſet his Flowers in a *Pot of earth*, ſo that they may be eaſily removed from place to place, in change of weathers: in like manner let us ſo plant our ſelves and families in theſe *Eaſterne* parts, that wee may bee in a fit

Jer. 35. 2. &c.

Ver. 8, 9, 10.

1 Pet. 2. 11.

fit posture to be carried *West-ward*, Pots and all, so soon as the Lord shall be pleased to shine againe upon those Countries. So much concerning reproofe.

In the second place, this Doctrine of pitie will afford us a patheticall *exhortation*: In the beginning whereof I must tell you, though the *Text* and historie are altogether *Easterne*, yet this branch of *application* must be wholly *Westerne*; and therefore I would have you now to take the words, as the *common cry* of all the distressed Counties, Cities, Market-towns, Parishes, houses, and persons, of the *Iob-like* West this day. Suppose, brethren, that you heard all the *well-affected* of those Counties (and such I dare *generally* to call them still) on the one part, roaring *to his Majestie*, as sometimes that mother did cry to the King of *Israel*, when shee had eaten her son for hunger, *Help, my Lord O King:* And then imagine his Majestie answering them in the words of *David*, upon another occasion, *I am this day weake, though anointed King; and these men, the sons of* Zeruiah, *are too hard for me* (they were his sisters two sons, *Ioab*, and *Abishai*) Make that supposition upon the one side: But then, suppose them on the other part, crying, and yelling *to us*, and to all their *scattered brethren*, in the words of the Text, with addition, Oh yee Protestant, Christian, English hearts; Men, brethren, and friends, *Have pitie upon us, have pitie upon us, for the hand of God hath touched us.*

2. Vse. Exhortation to pity the *West.*

2 Kings 6. 26

2 Sam 3. 39.

But, I suppose, you are ready to meet this exhortation with an objection.

Obiect.

Why, wee are all come together for this very *end*, to pity the *West*; it is the great desire of our bowels, and the onely businesse of *this day*, to pity them: But tell us now, how can we, how *may we doe this worke* effectually and *to purpose?*

Answ. *Helps to this dutie; which are,*

Brethren, it was my *chiefe intention*, in appearing this day in this place; and hath been my principall endeavour in my preparations, (such as they are) to *help you* in this great duty at present: I shall therefore desire your serious, and affectionate attention. My *method*, in the whole work, shall consist of *two generall branches:* I shall endeavour to spread before you, First, *the causes for which* we ought really to pitie the West; and this Generall will afford us some *excitations*, and incentives to the duty.

1.

Secondly,

2. Secondly, *the meanes by which* wee may pitie them indeed; and this generall ſhall yeeld us ſome *inſtructions* and directions, for that friendly ſervice.

Firſt, excitations to quicken us, to conſider Firſt, for our *excitation* and quickning, wee muſt conſider what are the *evils* of thoſe parts, becauſe the object of pity is (*Malum*) Evill: Now their evils (and indeed all evils) are of two ſorts:

Viz. 1. *Culpall evils*, or the evils of *ſin*; theſe are both the firſt and worſt of all evils, and therefore are in the firſt and chiefe place to be lamented, as ſaith *Ieremiah*, who was a man well *skilled* in lamentations: *Know therefore and ſee, that it is an evill thing and bitter, that thou haſt forſaken the Lord thy God.* Ier. 2. 19.

2. *Penal evils*, or the evils *of ſuffering*; theſe are the fruits and effects of the former, as S^t. *Paul* ſaith; *the ſting of death is ſin*; that is, miſerie without ſin may buzze, hiſſe, and ſcratch a little, like a Hornet, or Adder, that hath loſt his ſting; but it cannot pierce, and poyſon; as wee ſee in every meer *affliction* of the Saints: Sin alone putteth the venom, the deadlineſſe into death it ſelfe. 1 Cor. 15. 56

1. *Weſterne ſins, ſearch for theſe,* Firſt, then let us weep, and lament over the Countries of our nativitie: becauſe of their *ſins*, and *ours* in them: Let us bewaile, principally, the greateſt provocations that are, and nave been commited in thoſe parts. When *Iobs* three friends are ſaid to come every one from his owne place, *for to mourne with him, and to comfort him*: there is a word uſed for [to comfort] which ſignifieth likewiſe to *mourne* with the *mournings of repentance*; to ſhew, that if wee would pitie, and comfort our Countries, and our ſelves to purpoſe, this is the right end to begin at; namely, in the firſt place, to bewaile both their ſins, and our own. *Man ſuffereth for his ſin*: And 'tis that alone which putteth all the mortall *bitterneſſe* into our cup of trembling. So *Ieremiah* once againe: *This is thy wickedneſſe, becauſe it is bitter, becauſe it reacheth unto thine heart.* Or thus, this is *from thy* wickedneſſe, *that he* (meaning the enemie the *Chaldean*) is bitter, *that he reacheth* unto thine heart. And immediatly there followeth an *alarme*, becauſe of warres; *my bowels, my bowels; becauſe thou haſt heard, O my Soule, the ſound of the trumpet, the alarme of warre.* Whence wee learne, by the Lords methode in *puniſhing*, what muſt be our order in *lamenting*: Firſt the ſins, then Iob 2. 11. Lam. 3. 39. Ier. 4. 18. Verſe 19.

then the ſorrows of a Countrie are to be mourned over. The want of this due order is charged againſt the falſe Prophets of *Iudah*, as one cauſe (I conceive) of her ruine. *Thy Prophets have ſeen vaine and fooliſh things for thee.* Why? *they have not diſcovered thine iniquitie.* Why? What good could that diſcoverie doe her? *To turne away thy captivitie.* Labour wee therefore to *turne away* the Weſterne *Captivitie*, by *diſcovering*, and bewailing our Weſterne *iniquities*. Lam. 2. 14.

But how may this be done in a due meaſure, ſo as to avoid both the *impietie* of *Cham*, who diſcovered his fathers nakedneſſe; and the *Partialitie* of *Ely*, who was too indulgent to his owne familie? *Object.*

I ſhall endeavour equally to decline *both* of theſe extreames, and yet to give you ſome ſpeciall *matter of humiliation*; and to that end take theſe *two* hints, *helps*, or directories, for our more effectuall inquiry after the ſins of our Country: *Anſw.*

1. Search after them by their *effects*, and
2. By their *proportions*.

Firſt, you may be guided to find them out by their *effects*; Doe but aske the word of God, What provocations eſpecially have an *ejecting*, exiling, *baniſhing effect*, that is, doe cauſe mens *houſes* and Countries to *caſt them out*? For I find that there is ſuch a ſpeciall ſort of ſins in Scripture, *Becauſe we have forſaken the land, becauſe our dwellings have caſt us out.* Yea, I find in the word that divers ſorts of ſins have this effect. Let us put two or three *Quæres* to the children of the Weſt concerning theſe; every one ſhall be taken out of the word of God. I will onely put the queſtions, leaving to your ſelves the preſſing of them upon your ſelves. 1. *By their Effects, wch are Baniſhing ſins?* Jerem. 9. 19.

Firſt Quære concerning *Luke-warmeneſſe*: I find that ſin notoriouſly branded as an *Ejector*, as an *Exiler*, not only of Perſons, but of whole Churches at once; *I know thy works*, ſaith God to Laodicea, (and *England* is by Expoſitors compared to that Church) *that thou art neither cold nor hot*; ſo then, *becauſe thou art luke-warme, and neither cold nor hot, I will ſpue thee out of my mouth.* There, *Ejection* is the puniſhment of *Luke-warmeneſſe*. But now we are to know further, that Luke-warmeneſſe hath *two branches*; Firſt, there is Luke-warmneſs in ſervice to God, that is, *Demi*-coldneſſe in his *worſhip*; thus is commonly called *Formality*, condemned by S^t *Paul*, *Having a forme of godlines, but denying the pow-* 1. *Quære, luke warmneſſe, both Formalitie, and* Revel. 3. 15, 16. *Brightman* 2 Tim. 3. 5.

er thereof. Secondly, there is a Luke-warmeneſs in ſervice *for God*, that is, *Demi*-fervour *in his cauſe*; this is ordinarily termed *Neutrality*, and it is cenſured by *Eliah*, *How long halt yee betweene two opinions?* Both theſe texts I have largely handled heretofore in thoſe Countries, perhaps in the audience of ſome *now preſent*; and I fear that many which then heard me, are *now feeling* in thoſe parts, the truth and weight of that word of God. Let us lie low before the Lord for this ſin.

Neutralitie.

1 Kings. 18. 21.

2. *Quære*, *Earthly-mindedneſs.*

Next *Quære*, Concerning *Coveteouſneſſe* and *Earthly-mindedneſſe*; Oh, that baſeſt of ſins! the abomination of *Clay-worſhiping!* It did *twice* eject righteous *Lot* out of his beloved plaines of *Sodom*: His ſin (as Divines conceive) was *covetouſneſſe*; in that he could find in his heart, to live amongſt the prodigious wicked *Sodomites*, for the love of their fruitfull country: And the Hiſtory it ſelf ſeemes to hold forth as much; for it is ſaid, *And Lot lifted up his eyes, and beheld all the plaine of Jordan, that it was well watered every where--then Lot choſe him all the plain of Jordan: and Lot journeyed Eaſt, and dwelt in the city of the plain*: then immediately it followeth; *But the men of Sodom were wicked, and ſinners before the Lord exceedingly.* That is, worldly *Lot* was ſo *baited* with the commodity of the place, that, for love therof, he ſwallowes the hook of Sodomitical neighbour-hood & company. For this the Lord doth firſt ſuffer the Kings of the nations to *plunder* and *captivate* him; And it was well for him that his uncle *Abraham* (which had made a ſafer choice) did then reſcue, and ſet him at liberty: But ſhortly after he doth *relapſe*, and return to the ſame *Sodom* again, there planting himſelfe as before; but now the Lord taketh a mote through *courſe* with him, he doth ſmoak and fire him out of his beloved hole and neſt, with brimſtone and fire from the Lord out of heaven; and it was Gods great mercy that he eſcaped with his life, leaving all his eſtate behind, and loſing his wife by the way; and all this was done to warne all poſterity, both perſons and ſexes, to *take heed and beware* of the ejecting ſin of *Coveteouſneſſe*.

Gen. 13. 10.

Verſe 11. 12, 13.

Sic Iunius & alii ad loc.

Gen 14. 12. Verſe 16.

3. *Quære*, *Selfiſhnes.*

Third *Quære*, Concerning *Selfiſhneſſe*, or Selfe-love; I meane when men doe altogether *ſeeke their own things* before *the things that are of* (that is, from, and for,) *Jeſus Chriſt*. The very Heathen Hiſtorian hath left it upon record long ſince, that this ſin of *private ſelfiſhnes*, did heretofore eject our forefathers, the *ancient Britans*, out of this good land, making way for the *Romans*

into

into it -- * of *Old* (ſaith he) *the Britans were under one Governement, but now they are drawne in pieces by Factions and Parties; neither was there any one thing more advantagious for us now againſt thoſe moſt valiant nations, then that they doe not conſult together in common. Seldome ſhould you find two or three Townes agree together for repelling the publike danger; And ſo whilſt every one did fight, all were overcome:* that is, our Britiſh fore-fathers were *Shire-bound, City-bound, Town-bound, Pariſh-bound, Houſe-bound*; & thus, whilſt every man ſtood with a *Bucket* at his owne *doore*, to ſave his houſe, the whole *Town* was *burned* to aſhes: whilſt every man did looke to his own *Cheſt*, the common *veſſell* was wrackt & ſunke. Oh, 'tis a ſad ſymptome, and a wild infatuation, when men are ſo over-round for their owne *private* places, that they are *flat* for the *publike*. Nay, doubtleſſe, a man may be a *Malignant* to the *publike*, by being too ſelfiſhly *zealous* for his owne *particular* Pariſh, Towne, or Country. But now, we are to know further, that this ſin (which I call *ſelfiſhneſſe*) doth containe divers branches: They may be divided according to the ſeverall ſorts of *ſelfe*, which are theſe:

* *Olim regibus parebant, nunc per principes factionibus & ſtudiis trahuntur: nec aliud adverſus validiſſimas gentes pro nobis utilius, quam quod in commune non conſulunt. Karus duabus tribuſq; civitatibus, ad propulſandum commune periculum, conventus: (vel conſerſas:) ita dum ſinguli pugnant, univerſi vincuntur.* Cornel. Tacit in vit Agric. & Juſt. Lipſ. ad loc *Graecia Civitates dum imperare ſingulae cupiunt, imperia omnes perdiderunt.* Ex Juſtin. lib. 8.

4. ſorts of Selfe, viz.

First, there is a kind of *Religious ſelfe*, (to begin at top) that is, a ſelfe in matters of Religion. There may be a ſelfe in *Duties*, and a ſelfe in *Opinions*, although both ſhould paſſe under the name and ſhew of piety, conſcience, libertie, light; for if a man doth practiſe, or hold either of theſe out of ſelfe-love, or ſelfe-ſeeking, with an eye to ſelfe, as his end and Idol, that man muſt be called ſelfiſh: And his way of ſelfiſhneſſe, oh how many Countries and places, hath this kind of Religious ſelfe, (the ſelfe of opinions) utterly undone? How many people and perſons hath it ejected? Thus whileſt *Iohn* of *Leyden*, and his *Anabaptiſts* at *Munſter*, pretending Chriſt, and Chriſtian light and libertie, did undermine and eject the Orthodox Proteſtant party there, at laſt, themſelves being alſo cut off, way was made to bring in the old Biſhop of *Munſter*, and his rabble againe. So much for a touch concerning Religious ſelfe; let us ſearch diligently after this.

1. *Religious Selfe.*

Secondly, there is a *Civill*, or *Morall-ſelfe*; this comprehen-

2. *Civill Selfe.*

deth

deth Vertues, Honours, Relations, &c. The love of which hath been the deſtruction and overthrow of many a flouriſhing City, Countrie, County. To inſtance but in *relations*; You know how diſadvantagious it was to *Nehemiahs* building, that ſo many of his Nobles were *of kin* to *Tobiah*. It is ſaid, *There were many in* Iudah *ſworn unto* Tobiah, *becauſe he was the ſon-in-law to* Shechaniah, *the ſon of* Arah, *and his ſon* Iohanan *had taken the daughter of* Meſhullam, *the ſon of* Berechiah: The miſchievous fruits and effects of this affinitie of *Nehemiahs* friends with *Tobiahs* party, are ſaid to be two; Firſt continuall ſecret *intelligence with the enemie*, *Moreover, the Nobles of* Iudah *ſent many letters unto* Tobiah, (or multiplied letters paſſing to *Tobiah*) *and the letters of* Tobiah *came unto them*. Secondly, interceding, or ſpeaking a *good word* for the enemie: *Alſo they reported his good deeds before me, and uttered my words* (or matters) *to him*; *and* Tobiah *ſent letters to put me in feare*. Oh theſe entangling names and relations of ſon-in-law, and father-in-law, of brother-in-law, and daughter-in-law! It was ſon *Tobiah*, and *Father* Shechaniah; Son *Iohanan*, and Father *Meſhullam*: So that ſcarce a *Malignant* in all *Tobiahs* party, but had ſome one or other to ſpeak for him unto *Nehemiah*. Remember therefore that this *Civill ſelfe* alſo hath been a great ejecting ſin.

Nehe. 6. 17, 18, 19.

Verſe 17.

But, Thirdly, there is a *Naturall ſelfe* too, the ſelfe of parts, of minde, and body: every man loves the brats and iſſues of his owne brain, as of his owne loynes; his owne way, projects, and inventions, in the carriage of the publike buſineſſe. *Huſhai* and *Achitophel* had their ſeverall projections, and the claſhing of thoſe loſt the cauſe of *Abſalom*. How many enterpriſes ſince the beginning of this warre would have been more ſucceſſull, if men had not loved their owne counſells too well? Or if men of piety, wiſdome, and valour, amongſt us, had but learned that leſſon of S^t. *Paul*, *Let nothing be done through ſtrife or vainglory; but, in lowlineſſe of mind, let each eſteeme others better then themſelves*? Or that reſolution of *Luther*, Let the work be done by *others*, yea by *any*, ſo as it be done?

3. *Naturall ſelfe*.

Phil. 2. 3.

But I will contract: Fourthly and finally, there is a meet *Sinfull*, or *Luſtfull-ſelfe*, that is, the ſelfe of ſin and luſt; and this is *threefold*, according to the three Cardinall luſts, as they are reckoned up by S^t. *John*: *The luſt of the fleſh*; this is pleaſure: *The luſt of*

4. *Sinfull ſelfe*.

1 Iohn 2. 16.

the

the eyes; that is profit: and *the pride of life*; this is pride it ſelfe. Every of theſe hath cauſed the dwellings of many Nations and Perſons to caſt them out. Take a ſhort inſtance or two in each. Firſt, in the Luſts of the fleſh: Thus, that one foule act of *uncleanneſſe*, committed and defended by the *Gibeathites*, did almoſt utterly root out the tribe of *Benjamin*. And the effeminacie of one *Sardanapalus*, and adultery of one *Paris*, did put an end to the famous *Aſſyrian* Monarchy, and to the *Trojan* kingdome. Next, in the Luſts of the eyes: Thus, the ſacrilegious *Covetouſnes* of one *Achan* did endanger the whole campe of *Iſrael*; and the niggardlineſſe of the beſieged Citizens of *Conſtantinople* loſt that Eaſterne City and Empire to that barbarous Turkiſh Sultan. Laſtly, *in the Pride of life*: Thus (finally) King *Amaziah*, by his *pride*, loſt both *Ieruſalem*, and himſelfe, and all the treaſures of the Lords houſe, and of his owne: And arrogant *Senacherib*, by his proud blaſphemie, loſt one hundred eighty five thouſand of his men in one night.

Iuſtin. Hiſt. Homer. Iliad.

2 Chron. 25. 17, 18, &c.

Fourthly and finally, *Quære*, Concerning an *evill ſpirit* of *Emulation*, *Diſtance*, and *Jealouſie*; I doe adde theſe in the laſt place, as the immediate fruits of the former evill of Selfe-love. *Emulations* ſometimes there are betwixt *Commander* and *Commander*, as that betwixt *Ioab* and *Abner*, which in fine loſt the houſe of *Saul*, and did coſt the lives of them both. The method was this, Firſt, *Abner* takes diſtaſte againſt *Iſhboſheth*, becauſe he reproved him for his *uncleanneſſe*; and, ſouldier like, he ſweares to be revenged upon him: which he doth, by revolting to *David*. Hereupon *Ioab* (*Davids* Generall) groweth jealous of *Abners* preferment, and therefore ſtabs him: For this (and another like act of *Emulation* againſt *Amaſa*) *Ioab* himſelfe is at laſt *cut off* by the ſword of Juſtice. Sometimes evill *Emulations* are betwixt *Commanders*, or *Governours*, and the *Common people*: Such was that evill ſpirit that was raiſed betwixt *Abimelech* and the men of *Shechem*: ſo that the men of *Shechem* dealt treacherouſly with *Abimeleth*, and he cruelly with them: And thus there came out a fire from each other, which devoured them both; for, in concluſion, the *City was beaten downe, and ſowed with ſalt*; *the Caſtle or Tower burnt with fire, and a thouſand in it, men and women*; and afterward, *The brains of* Abimelech *himſelfe were beaten out with a milſtone, from the hands of a woman*. Thus *Abimelech* loſt his

4. *Quære*. *Emulations* &c.

2 Sam. 3. 7, 8, 9. Verſe 26, 27.

2 Sam. 20 4, 9, 10. 1 Kings 2. 31, 32, 33, 34.

Iudg 9. 22, 23.

Verſe 44, 45, 48, 49, 53.

his military Idol, the Idol of honour; and they their towniſh Idol, the Idol of priviledges. All this, to ſhew us the miſchiefes of *Emulations*, and ſinfull jealouſies. Nay, let me adde this one word more: I have ſome-where obſerved, that even the *Emulations* of the *wives* of eminent and active perſons, have proved pernicious to the publike; eſpecially in the criticall, and craſie times of reformation. Thus, in the Raigne of King *Edward* the ſixth, the womaniſh *Emulation*, betwixt the *Queene Dowager*, wife to the lord Admirall; and the *Dutcheſſe of Somerſet*, wife to the lord Protector his brother (they falling out about place, and precedencie) did occaſion, and cauſe the ruine of both their lords and husbands: firſt the Admirall loſt his head, and then the Duke, to the unſpeakable detriment of the common Proteſtant cauſe then in *England*. Beware therefore of party-makings in Armies, in Committies, in Counties, for the carrying on of private interests and deſignes.

* *Cambden in Apparat. ad Hiſtor. Elizabeth.*

Thus I have hitherto endeavoured *Theologically*, by way of *Quaries*, to direct and help you, and my ſelfe, in ſearching out our owne ſins, and the ſins of the Countrie, for which wee doe mourne this day.

Other helps for the finding out of the ſins of the

There is another way that may help us in this worke, which I may call *Geographicall*, that is, by travelling mentally over, and thorough thoſe ſeverall Shires, and Counties, and the principall parts, and places of them: there obſerving and ſurveying what *things* and *places* have had or given the greateſt occaſions of *ſin* and provocation. You know, Brethren, that every one of the five *Weſterne* Counties have their eſpeciall fruits and commodities, which they ſend forth unto other parts: as, the Tinne of *Cornwall*; the Clothing of *Devon*; the Lead, Coale, and Cattle of *Somerſet*; the flocks of *Dorſet*; and the Corne of *Wilts*, are knowen, and famous.

So, ſeverall Counties have their *ſpeciall ſins*, and *occaſions* of ſinning, that are Epidemicall amongſt them, and peculiar to them: as the *Cretians* had their ſpeciall vices. And thus the ſins of the *Mines*, and the ſins of the *Moores*, are very conſiderable, and did run through diverſe Counties in the Weſt. Alas! thoſe *poore Creatures* that laboured in the pits of Tinne, Lead, and Coale; how were their ſouls made more black, and rude with Ignorance and prophanenеſſe, then their bodies, with ſoot and oare? And

Tit. 1. 12.

yet

yet who did *pitie* their condition? How few did looke after their *ſalvation?* And therefore now you ſee, thoſe pits and places have been *mines of men*, and ſtore-houſes of fuell, bullets, fire, and ſouldiers, for the black and prophane cauſe of the enemie: All this is matter of Lamentation.

Or if you will have it more particularly, let the exiled *Danmonii* (the people of *Devon* and *Cornwall*) cry out, and mourne for the contentious *law-ſuits* of *Cornwall*, and for that cruell *good-lucke*, (I thinke they call it) in which there was ſo much cruelty exerciſed upon poor ſhip-wrackt ſtrangers; ſuch as our *ſelves* are now become, in a ſtrange City. But chiefly let us weep blood (if it were poſſible) for the *vaile of blindneſſe*, errour, and excæcation, that lieth at preſent upon multitudes in that Countrie. 1. *Danmonii*

Next, let us, the exiled *Belgæ* of *Somerſet*, ſit downe, and mourne particularly for the ſins of the *Bath*, and of the *Biſhopricke* of that County. Firſt I ſay of the *Bath*, for there the Luſts of thoſe ſtrangers that bathed, did often times *out-boyle* (with fire of Luſt) the ſcalding waters of the *Bath*: And the Aire had in it a greater ſcum of oaths, then was that other ſcum which was found upon the waters. Oh the *blaſphemies*, and *uncleannneſſes*, of thought, word, and action, that were committed againſt God and man, in that place at every *ſpring* and *fall*! A Patient could hardly go thither for a *cure* of his *Body*, but he came off with ſome diſeaſe or *ulcer* in his *Soul* and conſcience. Let us mourn therfore for the ſins of the Bath, and weep we alſo for the ſins of that *Biſhopricke* above many others; for, I doe not onely impute the totall demoliſhing of *Lectures* in that Countie to that preſent *man of ſin*, which is ſaid to have given God thanks, that he had now never a Lecture left in his Dioceſſe; but even to that *Shire* it ſelfe doe I eſpecially impute all thoſe Wakes, Revells, May-poles &c. that ſo much abounded in thoſe parts. 2. *Belgæ* of *Somerſet*.

As for the other *Belgæ*, thoſe of *Wilts*, that are rich in *Corne*, let them ſearch the Records of their hearts and memories, whether that crying and curſing ſinne of *Corn-hoarding* hath not been found amongſt them; ſeeing the great commodity of their Country did eſpecially tempt them thereunto. And where they find that great act of oppreſſion, let them lay to heart that terrible Proverb of the Wiſe-man, *Hee*, that is, Every one, *that withholdeth Corne*, that is, to raiſe the Market, *the people ſhall curſe him*; *Wilts*. Prov. 11. 26.

him: and that curſe muſt needs *fall heavie* which cometh from a multitude, by authority from the Lord. And ſo much for a hint to them.

3. *Durotriges.* Finally, as for (the *Durotriges*) the people of *Dorſet* that abound with *Flocks*, they may ſit downe and make diligent ſearch after the *Sheep-Maſters* ſinnes. I have not art enough to particularize; onely, if any thing out of that *Quare* that is put to paſtorall *Reuben* or *Iſſachar* may doe them good, let them heare and Judg. 5. 16. conſider it; that is, let them beware of *abiding amongſt the ſheepfolds, to heare the bleatings of the flocks*, now that there is ſo much *bleſſing* promiſed to ſuch as doe *offer themſelves willingly*, and that ſuch bitter *curſes* are flying againſt thoſe that *come not up to the Lords help*. Thus have I ſhot mine arrowes every-way, (much at an adventure, I confeſſe) that *by all meanes* I might hit *ſome*. Theſe are Geographicall hints and helps to ſearch after our ejecting ſinnes. And ſo much concerning ſuch directions for humiliation, as are taken from the *Effect* of ſin.

2. *By the Proportions betwixt ſinne and puniſhment*; *in* Mich. 6. 9. *Kind.* Secondly, Wee may be directed in our ſin-ſearching, by obſerving the *Proportions* betwixt our *ſinnes* and *puniſhments*. Puniſhment is the fruit and iſſue of ſinne: and they are ſometimes ſo well alike, that you may know the *mother* by the *daughter*; wee may ſee written upon the Rod, both *by whom*, and *for what* it is appointed. Now this *Proportion* 'twixt ſinnes and puniſhments is *manifold*: There is ſometimes a Proportion of *Kind* betwixt them; the wages are paid in the very ſame *metall* that the worke is made of. This *Adonibezek*, though an Heathen, could diſcerne, when Iudg. 1. 7. hee ſaid, *Threeſcore and ten Kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, ſo God hath requited mee*; for the Iſraelites had cut off both his thumbs and his great toes. Loe, there was a double proportion betwixt his ſinne and puniſhment: Firſt, of *Kind*; Cutting for Cutting; according to that other Scripture, *All they* Mat. 26. 52. *that take the ſword ſhall periſh with the ſword*: And next, of *Parts*; Thumb for Thumb, and Toe for Toe. Thus alſo King *Davids* ſinnes were puniſhed with the ſame Kind, though in higher degrees; his *Adultery* with *Bathſheba*, by the *Inceſt* of *Amon*; his *Murther* of *Uriah*, with the *Fratricide* of *Abſalom*.

Time. 2. Sometimes there is a Proportion of *Time* betwixt the ſin Num. 14 34 and puniſhment: Thus murmuring Iſraels *forty dayes* ſearch of the

the land of *Canaan*, was paid home with *forty yeares* wandring in the wilderneſſe from that time.

3. Sometimes there is a Proportion of *Place*: Thus King *Jorams* Carcaſſe muſt be caſt into the *portion* of *Naboth* the *Jezreelite*; and *Jezabels* bloud muſt bee licked by the dogs in the *ſame field* where they had licked *Naboths* before. *Place.* 2 Kin. 9. 35, 36. 1 Kin. 21. 23.

4. Finally, there is ſometimes a Proportion of *Meaſure* and Degrees: So in the puniſhment of Roniſh *Babylon*; *Reward her even as ſhee rewarded you, and double unto her double according to her workes: in the cup which ſhee hath filled, fill to her double. How much ſhee hath glorified herſelfe, and lived deliciouſly, ſo much torment and ſorrow give her.* All theſe Proportions are ſo many hints to direct us in our *ſearch* after the ſpeciall provoking cauſes of our Countries miſeries. *Meaſure.* Rev. 18. 6, 7.

Shall I adventure upon an Application? Suppoſe that the people of one City, Corporation, or Pariſh, were too *ſelfiſh* and *covetous*; and that it was their great worke and ſinne to endeavour to build their neſts ſo *high*, that no hand ſhould reach them; or ſo *cloſely*, that no eye ſhould find their wealth; and there they ſate brooding (ſuppoſe) upon their bags, till firſt their neighbours were loſt, and then themſelves, for want of money: And now the Lord, it may be, hath *proportionably* ſet a needy, greedy *Horſe-leach* to raigne over them, which cryes nothing but, Give, give; and having met with the *Booty*, vaunteth himſelfe in the language of that *Aſſyrian* Rod, *My hand hath found as a neſt the riches of the people: and as one gathereth egges that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.* That is, hee had climbed the tree, hee had opened the thicke buſhes, and ſo did ſearch and find out the *hidden neſt* of wealth and treaſure; plucking thence the beloved egges, and feathered young ones, as his prey and game, whileſt the *quondam* owner (like the damme) was faine to fly away; or if hee ſtayed, yet durſt not ſo much as to flutter, or to *peep* openly; but is forced to ſit downe in ſilence, as *Phaltiel* the ſonne of *Laiſh* was huſh'd, when *Abner* the Commander carried away *his wife before his eyes*. Another Place, Perſon, or Town-ſhip, (peradventure) have ſtood too *Towniſhly* upon their *Priviledges* and Liberties; bearing themſelves too high, becauſe of Friends, Charters, and Worſhip; and therefore, it may be, the *Application of thoſe Proportions.* Iſai. 10. 14. 2 Sam. 3. 15, 16.

Jer. 5. 6. Lord hath proportionably ſet a *Leopard* to *watch over them, and their Cities*; *ſo that every one that goeth out thence* is in danger to be *torne in pieces*: that is, their *Patron* is a Miſcreant, one that delights in bloud and rapine. Or, to make but one *Suppoſition* more: You know, Brethren, that *ſinfull ſtrangeneſſe*, and neglect of Chriſtian communion, hath been too great a fault amongſt Weſterne Profeſſors. And now, behold, how *proportionably* doth the Lord puniſh us for this ſinne, by *forcing* us thus together, as a *Shepherd* doth fetch in his ſtragling ſheep with his dog? hee cauſeth him to bite one, and to lugge another, untill hee hath brought them into a cloſe and compact body together. Some of us heretofore were ſcarcely well acquainted with our *next-neighbour-profeſſors*; and therefore wee are now made next-neighbours to our Brethren of *other Shires*. And behold, this *one Church* doth containe at once the Exiled fragments of *five* ſpacious *Counties*, which are forced by one common calamity, to bee weeping Pew-neighbours this day. But now, if after *all this* conſtrained acquaintance, and forced communion, wee ſhall ſtill retaine and cheriſh our old ſinne of unchriſtian diſtance; then, beleeve it, Brethren, beleeve it, the Lord will make us friends and familiars at *dearer rates*, and by ſome ſharper meanes: Perhaps hee will impriſon us next in the ſame Gaole; yea, fetter and manacle us together with the ſame Irons; (remember my words) and ſo try whether or no one Dungeon, one Chaine, or one Fire, (as it was in Queene *Maries* dayes) will make us to aſſociate, and grow acquainted: for ſo I have read, Doctor *Ridley* (a *Conformiſt*) and Maſter *Hooper* (a *Non-Conformiſt*) both Biſhops, were reconciled by Martyrdome.

Acts and Monuments.

Thus you ſee, that this help of finding ſinnes by their Proportions with their puniſhments, is a quick and ſearching receipt. I ſhould bee very loath to give *gall* and worm-wood to any place or perſon that is upon the *Croſſe*; but I ſhould bee as loath, on the other ſide, to neglect the giving of a wholeſome (though bitter) potion of cleanſing *phyſicke*, now that our ſoules are prepared and opened by afflictions: And this is the reaſon why I have gone ſo deep with theſe Probes. And now, to cloſe up, let mee beſeech and *charge* you, and my ſelfe, to make uſe of all theſe helps and hints in ſecret, betwixt God and our conſciences. The Lord hath given us leaſure more than enough to ſtudy our Country, and

to

to *read over* our by-paſt dayes and actions: hee hath alſo added the provocatives of baniſhment and diſtreſſe. Times of *afflictions* are times of *inſtructions*: let it bee our care to make them ſuch unto our ſelves. And to help us therein, let us know, that Affliction doth further Inſtruction two wayes: Firſt, a *remembrancer* of ſinne that was before forgotten: This wee ſee in *Joſephs* brethren, when hee had put them all together into ward three dayes in *Egypt*, *They ſaid one to another, Wee are verily guilty concerning our brother, in that wee ſaw the anguiſh of his ſoule when hee beſought us, and wee would not heare: therefore is this diſtreſſe come upon us.* Obſerve there, how the proportion of their puniſhment did bring their ſinne to remembrance: Their fault was unbrotherly *cruell dealing* with *Joſeph*, in ſelling him into *Egypt*; and this they doe now call to mind, by that *harſh uſage* and impriſonment which themſelves have met withall in the ſame *Egypt*. Thus Affliction is a tell-troth, a remembrancer of ſinne. Next, it is alſo an *humbler* for ſinne that had not been duly felt before: This wee ſee in *Manaſſeh's* caſe, who in the day of his proſperity puffed at God and his Prophets, *Wherefore the Lord brought upon them the Captains of the hoſte of the King of* Aſſyria, *which tooke* Manaſſeh *among the thornes, and bound him with fetters, and carried him to* Babylon. This was the way to take and tame ſuch a wilde Aſſe of the wilderneſſe. Firſt, the Lord drives him to the *hedge*, and makes him hide his head in a buſh, *among the thornes*: next, hee doth fetter, and (as it were) *croſſe-fetter* him, and ſo carryes him to the Pound; *he bound him with chaines, and carried him to* Babylon. This round uſage breaks his ſpirit, and makes him fall to begging of mercy; *And when hee was in affliction, hee beſought the Lord his God, and humbled himſelfe greatly before the God of his fathers.* Let us in like manner accept of, and apply the puniſhment of our iniquities; and with *Daniel*, in his exilement, thus *confeſſe our owne ſinne, and the ſinne of our people, preſenting our ſupplication before the Lord our God, for the holy Mountaine of our God.* So much be ſpoken concerning the cauſe or matter of our Lamentation for our Country; namely, the evils of ſinne which are found there. And in this generall I have beene the more large, becauſe the mourning for ſinne is the moſt ſpirituall and ingenuous of all ſorrowes; and becauſe this is that onely *right way* that

Afflictions muſt be Inſtructions.

Gen. 42. 21.

Verſe 21.

2 Chron. 33. 11.

Verſe 12.

Dan. 9. 20.

our ſelves and our little ones muſt tread, if wee meane to returne and ſee our native Country againe.

2. *Mourn for the ſufferings of the Weſt.*

Secondly, Let us alſo lament and mourne over the Countries of our Nativity, becauſe of their *Penall evills*; that is, the *evills* of *ſuffering*, which are the effects and puniſhments of thoſe ſinnes. The former conſideration ought to move every *Chriſtian* to pity the Weſt, becauſe of their ſinnes; but this argument ſhould prevaile with every one, that hath the bowels of *humanity*, to weep over them, even becauſe of their ſufferings. If there bee any quarter of this Land, that may at preſent be properly called, The *Job-like part* of great Britaine; then certainly the Weſt hath great right to that Epithite: How great a right, I ſhall ſhew and prove in an enſuing *Parallel*. In which wee will endeavour to ſet the afflicted *man* Job *of the Eaſt*, and the afflicted *Job-like Country of the Weſt* over againſt each other; that ſo, like *David* and *Jonathan*, they may ſtrive together in weeping, untill wee ſhall ſee which exceedeth.

1 Sam. 20. 41.

A Parallel betwixt the miſeries of Job *and the Weſt.* viz.

The miſeries of *both* thoſe *Jobs* (that Man and this Country) have beene ſome-what Methodicall: The ſame Satan, and his like Inſtruments, have kept well-nigh the ſame order in laying on torments upon them both. The generall parts of their miſeries may bee theſe two: Firſt, the [*Unde*] the top, ſtation, or pinacle from which Satan and his Inſtruments have caſt them downe both; that is, the very *Zenith*, or height of their happineſſe.

Secondly, the [*Quo*] that is, the bottome, depth, and gulfe of calamity into which hee did degrade and thruſt them: this is the very *Nadar* of their diſtreſſe and miſery.

1. *From whence they are caſt down*; Non Quò, ſed Unde.

Firſt, let us ſpeake a litle of the [*Unde*] or *whence*, that is the *height of happineſſe*; from whence firſt *Iob*, and now our Countrie, have been caſt down: becauſe, * to an ingenuous ſpirit, this hath been the greateſt aggravation of a fall: *Iob* was throwne downe from his primitive *proſperous eſtate*, as wee called it: 'tis ſhadowed in his firſt Chapter, at the beginning; there he is deſcribed by his holineſſe, and happineſſe: Firſt by his *holineſſe*; he was inwardly ſincere towards God, *and that man was perfect*; and outwardly honeſt towards men, *and upright*: yea, he had a ſound principle of both, *one that feared God*; and this principle was ſtrong and generall, *he eſchewed evill*. Before I give a *parallel* to this branch, let me *Apologize* a litle in the words of that

* *Miſerrimum eſt fuiſſe felicem.*

Jobs *Holineſſe.*

Iob. 1. 1, 2, 3. 2. 3. 5.

mourning

mourning * Oratour, when he praiſed his deceaſed ſonne. Brethren, *I am not* (I hope) *ambitious in and of our miſerie*; and I ſhould be loath to tell *a lie for God*: but, on the other part, I would, in the worſt of times, be *juſt* and *pious* toward my dying Countrie; and therefore muſt now ſpeake ſomething to the praiſe of the *pietie* of the *Weſt*: and that both *Negatively*, and *Poſitively*.

* *Non ſum ambitioſus in malis &c. Quintil.* Iob. 13. 7.

The Weſt.

For the firſt, let me ſay, Thoſe parts were as free (I conceive) from Antichriſtian *Papiſts* on the left-hand extreame, and from uncatechiſed *Sectaries* on the right, as any proportionable tract of land in the Kingdome. The God of truth make all our now diſperſed Profeſſors in thoſe parts, and our few garriſons at home, ſtill wiſe and watchfull to *keepe their garments* in theſe pilfering times, *leſt they walke naked, and they ſee their ſhame*. Next, *Poſitively*, I might mention the wonderfull breaking forth of light in thoſe parts of late, the Goſpel going like the ſun from Eaſt to Weſt; the ſpringing of *Lectures*, and the ſtout endeavours to hold them up; together with a great multiplication of *beleevers* in diverſe places of thoſe Counties, all proving the great day-break of godlineſs in the Weſt. Beſides, in the laſt times, ſince theſe troubles began, the extraordinarie *cryes* to heaven, and ſeekings to God, publikely, privatly, with prayer, faſting, and teares, in many places were ſuch, as would (I thinke) have forced the moſt adverſe Anti-weſterne ſpirit to confeſſe, that there was much of the *feare of God in thoſe places*. But all this I ſhall paſſe, and would adde but one onely conſideration; and that is, the numerous *armie of Martyres*, (exiles I meane) which are now come off from thoſe quarters, for that cauſe of God, and for the teſtimonie of Ieſus. Such an armie and number they are, of men, women, and children, as I dare ſay cannot be parallel'd from any proportionable part of the land: And (which is yet more) theſe poore ſouls, generally, *did not ſtay* and linger untill the palpable Popery, and intolerable Tyranny of the enemie did thruſt them out, as *Lot* and his wife came out of *Sodom*; but they came off in the *beginning* of the ſtorm, before the paint of *Iezebels* face was wiped off, when few but thorow Chriſtians could diſcerne the cauſe, or would adventure the whole for it: which proveth, (even to the face of Calumnie it ſelfe) that in the Weſt there was many a man that was *perfect and upright, that feared God, and eſchewed*

Orthodox.

Revel. 16. 15.

Multitudes baniſhed.

About 500 *exiles from* Devon *and* Exon *alone are in theſe parts.*

eschewed evil. So much concerning the Parallel to *Iobs* holines. But

Iobs, Happines. Secondly, *Iob* was rich and *happy*, both in his children and goods; Of children, *And there were borne unto him seven sons, and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred shee-asses, and a very great household; so that this man was the greatest of all the men of the East.* And surely the

Iob 1.2,3. *The West.* West for populousnesse, might well have borrowed that old title of the North; as it was called [*officina hominum*] the shop of men: It was the populous *No* of the kingdome, whose streets and fields *were sowne with the seed of man, and the seed of beasts*; as hath appeared too well since the beginning of these warres. And as for riches, those parts were justly called the *West Indies* of great Britaine. This is the [*Unde*] the height and happinesse, whence both *Iob* and our Countrie are cast downe: that is, the privative part of their calamitie. So much concerning that first.

Secondly, but the greatest bulk and burthen of the miseries both of the Easterne and Westerne *Iob*, doth ly in that second part, which I call the [*Quo*] the [*whither*] of their sufferings, containing all those *positive* afflictions and cruelties that were laid upon them: And this I shall still goe on to shew by a parallel betwixt their afflictions, as (I promised.) The *enemies* of holy *Iob* were very *Methodicall* in their cruelties: They did not kill and crush him at one blow; No, that had been a * kind of mercie to him: but they dealt with him, as the American *Canibals* are wont to handle their *Prisoners*: It is said of them, that when they take a prisoner, they doe feed upon him alive, and by degrees; for they cut off one piece of flesh from his arme (suppose) or thigh, or other brawny part *to day*, which they doe roast, and eate before his eyes, searing up the wounded place with a fire-brand, to stanch the blood; perhaps anon, or *to morrow*, they cut off another meale from him: thus carrying the poor wretch up and downe with them dying dayly, whilst he seeth himselfe eaten up by degrees; to the unutterable aggravation of his horrour and torment. So dealt *Satan* and his instruments with *Iob*: They did not devoure him at *once*, but did bite, and eate him up by parts and pieces.

2. *Whither they are cast downe. here,*

* *Occidere, est vetare cupientem mori, Sen.*

The severall steps or degrees of Iobs miseries which Satan viz.

1. For first, he is *undone* in his *estate* by rapine and plundring; and so robbed of his *temporall riches.*

2. Hee

2. Hee is *smitten* in his *body* with sores and ulcers; and so stript of *naturall comforts*.

3. He is *afflicted* in his *soule* by false accusations, and by desertions; and so deprived of his *spirituall treasures*. So that in the whole, he is made miserable *all over*; in soule, body, and goods. This *method* of cruelty is well like unto that which the Prophet *Micah* doth charge upon the Tyrants in his time: *Heare, I pray you, O heads of* Jacob, *who hate the good, and love the evill, who plucke off the skinne from off them, and their flesh from off their bones. Who also eate the flesh of my people, and flay the skin from off them, and they breake their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron.* Marke the accurate method of those Tyrants: First, they did not onely plucke off the fleece, but flayed off the *skin*, of their sheep which they should have fed: *Who pluck off their skin from off them.* This may be compared to the undoing of *Iob* in his *estate* by rapine, and plunder. When they had thus skinned them, then, Secondly, they fall upon their *flesh*, and doe feed upon that; *and their flesh from off their bones.* As the fleece and skin of the poor flock did serve to *cloath* them, so their flesh and bloud are made meate and drinke to *feed* them. This doth answer to the smiting of *Iob* with sores and ulcers in his *body*. Lastly, there being nothing now left but the bare *bones*, yet those worse then Ravens have not done with him, but will fetch something more out of those; and therefore 'tis added, *they breake their bones, and chop them in pieces, as for the pot*: That is, they doe first heat and beat them, to fetch out the *marrow*; and when they have gotten as much as will run out, at last they chop and boile them againe, to force out the utmost drops of fatnesse and moisture. And this last act of cruelty may run parallel with Satans afflicting of the *soule* of *Iob* by false accusations, and spirituall calumnies. So much in generall. Micah 3. 1, 2, 3.

But wee will now trace the steps of this cruelty towards *Iob* in 'its particulars, giving our Westerne parallels as wee goe.

The first step was the *undoing* of *Iob* in his *outward estate*, by rapines and plundrings; the fleecing and flaying of his wooll and skin of temporalls. This is expressed in seven verses together, in which there is a second method, or *subdivision* of cruelty, expressed with great varieties, both of Tyranny and Miseries: for, if wee look 1. upon the *instruments* of that Scene, there wee find Satan

1. *He is undone in his estate*; Iob. 1. 13. &c. to 20.

Satan himſelfe Commander in chiefe; and his forces are of two ſorts: Some, *naturall*, and more ordinary inſtruments; as the *Sabeans* and *Caldeans*: Others, *ſupernaturall*, and extraordinary; as the fire of God falling from heaven, and a great wind from the wilderneſſe. The *Sabeans* were (as moſt conclude) a people inhabiting *Arabia-felix*, neare the Country where *Job* dwelt; famous for nothing but theft and robberies: They were, in two words, his *plundering neighbours*. The *Caldeans* were a people inhabiting *Caldea*; and are deſcribed by the Prophet *Habakkuk*, to be a *bitter and haſty nation, terrible and dreadfull; their horſes are ſwifter then the Leopards, and are more fierce then the evening wolves*: Theſe lived farther off from *Job*; and were, in two words, more *unmercifull ſtrangers*. As for the *fire* of God from heaven, and the great *wind* from the wilderneſſe, Satans deſigne in uſing thoſe, was, to ſhake the foundations of *Jobs* confidence in his God, and to perſwade him that the Lord himſelfe was now become his *Enemy*, and did puniſh him as an hypocrite in his wrath: As if Satan ſhould have ſaid, Now *Job*, thou ſeeſt clearly that theſe evils doe not come out of the duſt, but immediatly from God; they are not tryals, but *judgements*: thou ſeeſt the very Judgement of *Sodom* is come upon thee, (for the Judgement of *Sodom* was not ſo long before his time, nor ſo farre from this place, but that Satan might now urge it,) even *a fire from the Lord out of heaven*; nay, and this fire is fallen upon thy *ſheep* too, thy chiefe beaſts for ſacrifice; to ſhew, that thy very oblations are abominable: and therefore, *Curſe God, and dye*; or, at leaſt, let goe thine integrity, and acknowledge thy ſelfe to bee a wretched diſſembler. For thus theſe hints were afterwards taken up by *Jobs* Wife, and his three Friends. So much concerning the *Inſtruments*.

Hab. 1. 6, 7, 8.

Gen. 19. 14.

Job 2. 9.

2. If wee conſider the *Objects* of this cruelty, upon which it was exerciſed, wee find them to be many; yea, all the *ſubſtance* of *Job* that was capable of plundering. Let us take a ſhort *Inventory* of his temporall eſtate, and ſo croſſe out every particular as it was loſt. *Imprimis*, Beaſts for tillage and breeding; Hee had *five hundred yoke of* plowing *oxen, and five hundred ſhee-aſſes*, and a competent number of Hines attending them. Upon all theſe the *Sabeans* fell, and tooke them away; ſlaying all the ſervants (but one) with the edge of the ſword. Next, for food and clothing;

Job 1. 3. with 14. 15.

Verſe 16.

Hee

Hee had *seven thousand sheep*, with a competent number of Shepherds watching over them. Upon these the *fire of God* fell from heaven, and burnt up both sheep and Shepherds, one onely servant escaping to tell it. Thirdly, for carriage and labour; He had *three thousand camels*, and a competent number of Servants to keep them. Against these the *Caldeans* made out three bands, and rushed upon them, and carried them away; slaying all the Servants but one onely Messenger. Lastly, Hee had for his comfort, yet remaining, *seven sonnes, and three daughters*, which were this day eating and drinking wine in their eldest brothers house; and behold, a great wind from the wilderneſſe over-turneth the house upon them all, and so both slew and buried them at once. So that of all his *eleven thousand and five hundred* Cattell, of all his very great houshold of Servants, of all his ten Children, not a Hoofe, not a Lad, not a Child is left, to feed, clothe, serve, or comfort him; but only foure miserable Messengers; besides, three censorious Friends, and a despairing Wife. So much concerning the *Objects*.

Verse 17. Verse. 18, 19.

3. If wee observe together the *order*, the *measure*, and the *managing* or marshalling of this cruelty, wee find it thus: First, for *Time*; Satan doth choose the Feasting day of *Jobs* Children, both for his owne greater advantage, that hee might take them together; and for the greater *aggravation* of the stroke upon *Job* and them, by turning suddenly their great mirth into so great mourning. Nay, perhaps, hee had a plot upon their *soules* too; hoping to take them in their sinnes, or unprepared: for wee read, that *when the dayes of their feasting were gone about*, Job *was wont to send and sanctifie them, and to rise up early in the morning and offer burnt-offerings, according to the number of them all*; as fearing lest they had sinned. Therefore Satan chose this time; dealing with them as *Absalom* did with his brother *Amnon, Hee commanded his servants, saying, Mark yee now when* Amnons *heart is merry with wine, and when I say unto you, Smite* Amnon, *then kill him, feare not.* Thus dealt Satan with *Jobs* Children, that hee might kill soule and body together. Therefore the *Time* is remarkable: so also is the *Manner*, and *Ordering* of this stroke very observable. The businesse is so contrived, that there are *severall Armies* of Enemies levied; as *Sabeans* and *Caldeans*: and those Armies doe afflict *Job* by severall

Job 1, 13. Verse 5. 2 Sam. 13. 28, 29.

rall *parties* too: the *Caldeans* doe divide themſelves into three *Bands*: beſides, there was *fire* from heaven, and a *wind* from the wilderneſſe: And all this variety was thus marſhalled by Satan, for the greater aggravation of *Jobs* afflictions.

Weſterne Parallel.

Oh! how eaſily might all theſe Inſtruments, Objects, Order, and Meaſure of holy *Jobs* Calamities, be amply parallel'd by our Weſterne ſufferings? With what facility could I here expatiate? Take but ſome few hints and ſips.

1. *Plundering by Neighbours.* Pſal. 55. 12, 13, 14.

1. Was *Job* ſtrip'd by *Sabeans*, who were his *Plundering Neighbours?* Alas! this is the common lot of all Gods people, in theſe warres; but eſpecially in the poore Weſt: There almoſt every Saint may cry out in the words of the oppreſſed Pſalmiſt; *For it was not mine enemy that reproached mee, then I could have borne it: neither was it hee that hated mee, that did magnifie himſelfe againſt me, then I would have hid my ſelfe from him. But it was thou, a man, mine equall, my guide and mine acquaintance. Wee took ſweet counſell together, and walked to the houſe of God in company.* Surely, many thouſands of titular Chriſtians in this Land, were, in times of peace, but as *Wolves in a Cage*, but as Lyons tamed by art; they wanted nothing but liberty and opportunity to ſhew their wolviſh and worrying natures; which now theſe preſent commotions have diſcovered. Who could have imagined *foure yeares agoe*, when the people of this Kingdome walked, talked, viſited, and dwelt peaceably and merrily together, as neighbours and friends; nay, as brethren and ſiſters; that they had carried ſuch tongues in their heads, or ſuch hearts in their breſts, as doe now appeare? Such *tongues*, I ſay, as could have cryed, Round-heads, Rebells, Dogs, Devils, to their owne Proteſtant neighbours, friends, familiars, brethren? Such *hearts* as could cloſe and joyn with armed Papiſts, and proclaimed *Iriſh* Rebels, againſt their owne choſen Proteſtant Parliament, eſtabliſhed by Act of Parliament? Surely, if a man could have *propheſied* theſe things, but for foure or five yeares ſince, none would have beleeved his report; but men would rather have queſtioned the *crazineſſe* of his braines. Nay, if a Propheticall Miniſter ſhould have *ſetled his countenance ſtedfaſtly*, ſeven years ſince, upon ſuch or ſuch a *Gentleman*, his neighbour, or (perhaps) Pariſhioner, and ſhould have *wept over him*, as *Eliſha* did ſometime over *Hazael*; and being asked (as hee) *Why weepeſt thou?* ſhould

2 Kin. 8. 11, 12.

ſhould have anſwered, *Becauſe I know the evill that thou wilt doe to the children of* England: *their ſtrong holds wilt thou ſet on fire, and their yong men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child:* that "is, thou ſhalt joyn with Papiſts, and *Iriſh Rebels*, after they have "maſſacred above *an hundred thouſand* Proteſtants in *Ireland*; and "ſhalt with them take up Armes againſt the *Engliſh* Proteſtant "Parliament: Nay, thou ſhalt plunder and impriſon thine owne "neighbours and friends; beſiege their townes, fire their houſes; "ſtarve, ſlay, and hang up their ſons; abuſe their daughters: and all this with ſport and rejoycing: Would not ſuch a man have replyed in *Hazaels* words, *But what! Is thy ſervant a dog, that hee ſhould doe this great thing?* What? would you make mee no Proteſtant, no Chriſtian, no Man; but a Papiſt, a Heathen, a Monſter; nay, worſe than a * Beare or a Tyger, that loveth and preſerveth his owne kindred? Thus, doubtleſſe, men would then have anſwered to ſuch a Propheticall *Eliſha*: Nay, they would have added that loud voyce of *Feſtus* unto *Paul*, *Thou art beſide thy ſelfe*, Preacher, *much learning hath made thee mad*: the man hath loſt his charity and his wits together; away with him to the Priſon, to the Bedlam, for his ſedition and diſtraction. Nay, did not ſome men charge Gods Miniſters almoſt ſo high, when they did but *fore-tell* us of this very ſword which now wee feele? Let this bee the firſt Parallel.

Verſe 13.

* *Sævis inter ſe convenit urſis.*

Acts 26.24.

2. Againe, was *Job* plundered by *Caldeans*, which were *mercileſſe Strangers?* Alas! what a valley of *Jehoſhaphat* is *England* now made; to which, all the *ſtrange fowles* of the aire are come together to devoure? Yea, doe not (in *Habakkuks* words) the *bitter and haſty nations march through the breadth of the Land, to poſſeſſe the dwelling places that are not theirs?* Are they not *terrible and dreadfull, and their horſes ſwifter than the Leopards, and more fierce than the evening Wolves?* Are not *their horſemen come from farre?* doe they not *fly as the Eagle that haſteth to eat?* Doe they not *come all for violence?* Yea, *they will* (I feare) *ſcoffe at the Kings* (in the end,) *and the Princes ſhall be a ſcorne unto them, &c.* But theſe fierce Strangers have eſpecially abounded in the *Weſt*, whoſe *ſhores* doe day and night lie open upon both ſides, *South* and *North*, to receive both *French* and *Iriſh*: who, together with *High* and *Low-Germans*, are let-in at

2. *By Strangers.*

Hab. 1.6,7,8.

Verſ. 9, 10.

thoſe Poſterne doores, to the funerals of *Great Britaine*, by her owne ſonnes. Nay, and the Enemy tells us, that *Moors* and *Turks* ſhall bee called in too, rather than the Round-heads ſhall prevaile. *Ah, miſerable England*, the common Mother of us all! and are thy Children now come to that *Principle* of profeſſed *ſelfe-deſtruction?*

Bikert Chronicle, & alii.

It is recorded in our * Chronicles, as an inexpiable horrid impiety in King *John*, that hee is ſaid to have ſent to *Miramumalim*, King of *Africk* and *Morocco*, with offer of his Kingdome to him, upon condition that hee would come and *aide him* with his *Barbarians* againſt his *owne people*. And is it now growne lawfull, yea warrantable and neceſſary, not onely to *arme* our owne Papiſts, but to *call in* proſcribed *Iriſh Rebels*, yea, *Turks* and *Infidels*, to kill and ſlay *Chriſtians*, *Proteſtants*, *Parliaments?* The good Lord *ſhake up* the *Britiſh* Nation out of their ſpirituall *ſleeping ſickneſſe*, and cauſe our *England* to ſee how *ſhee hath mixed her ſelfe among the people*, *and is a Cake not turned: How ſtrangers have devoured her ſtrength, and ſhee knoweth it not: yea, gray haires are here and there upon her, yet ſhee knoweth it not.* I am perſwaded that the Hiſtories of theſe times will be ſo ſtrange to after Ages, that though Truth herſelfe be the Compiler, yet there will need the Sanction of ſome publike Act or Statute, to command incredulous poſterity to beleeve them. That's a ſecond Parallel.

Hoſ. 7. 8, 9.

3. *Firings.*

3. Againe, did the Enemy conſume *Jobs* ſubſtance with *fire?* Alas poore Weſt! thou maſt compare *heaps of aſhes* with moſt parts of the Land: Thou haſt beene made the Land of fire and ſmoke in divers places: as the [a] City, the [b] Townes, the [c] Pariſhes, and divers ſtately and ancient [d] Manſions doe teſtifie: ſome of them being cruelly turned to aſhes by the *Enemy*; others neceſſarily fired by our *Friends*, to burne out the Hornets that were gotten into them: and, by this meanes, hundreds of families have been turned out, like herds of cattell, into the open fields and woods; leaving dung-hils and heaps of aſhes, in the places where their goods and dwellings did lately ſtand.

a *The Suburbs of Exon, at every gate.*
b Bemminſter, Axminſter, *Market Towns*, &c.
c Ilford-Combe, Stoke, &c.
d *Eight or nine ſtately Manſions burnt and pulled downe within five or ſix miles together, neare* Lyme.

4. *Falſe charges.*

4. But did Satan labour alſo by thoſe extraordinary plagues (the *fire* of God from Heaven, and a great *Wind* from the Wilderneſſe,) to ſhake *Jobs* holy *confidence*, and to make him queſtion his owne integrity? Did Satan *inſtile* the Lord to thoſe judgements,

ments, as if God had been on his ſide againſt *Job*? Oh this! this hath been the great *Engine* and impudent *deſigne* of the Enemy, and it hath been very cloſely followed by them in the Weſt; they have cunningly endeavoured by the (ſometimes) proſperous outward *ſucceſſe* of the *wicked*, and the extraordinary heavy *afflictions* and defeats of the *godly* party in thoſe Countries, to entitle the Lord to their ſide and cauſe, againſt his owne people and party. But this ſtratagem is old, as old as *Rabſhakeh*'s himſelfe, who (it ſeems) was their copy in like caſe: For when *Sennacherib*, coming up againſt *reforming Hezekiah*, ſent *Rabſhakeh*, in a reviling meſſage, to *Ieruſalem*; we find that he doth eſpecially inſiſt upon *two common places*, which are the great engines of the Enemy now a daies; and therefore they are well worthy our peruſall, *viz.* Firſt, he doth aſperſe & charge *Hezekiahs* reformation with *Sacriledge* and *Innovation*: *But if he ſay unto me, We truſt in the Lord our God: Is not that he whoſe high places, and whoſe altars* Hezekiah *hath taken away, and hath ſaid to* Iudah *and* Ieruſalem, *Ye ſhall worſhip before this altar in* Ieruſalem? As if he had ſaid, *Good people*, looke about you, I am come purpoſely to undeceive you: This *Hezekiah* and his faction, under the name of *Reformation*, doe take away all the antiquity, glory, and beauty of your *Religion*. You ſee how he hath removed the *high places* of Gods good ſervice, and divine worſhip; thoſe places that were ſo *venerable* for their *antiquity*, that they have been continued through the raignes of twelve *noble Kings* before this time: So honourable for their *inſtitution*, that they were erected by *Solomon* himſelfe of moſt happy memory; the wiſeſt and moſt glorious King that ever ſwayed the Scepter of *David*; and is *Hezekiah* now become wiſer then *Solomon*? Or can yee hope for more bleſſed dayes then his *Who made ſilver to be in Ieruſalem as ſtones, and Cedars made he to be as Sycamore trees, that are in the vale for abundance*? Or what, had this young King, at *twenty five yeares old*, more underſtanding and devotion then all his grave and pious anceſtors? What, then *Solomon*, *Rehoboam*, *Abijah*, *Aſa*, *Iehoſhaphat*, *Ioaſh*, (and his *Iehoiada*) *Uzziah*, *Jotham*, and *Ahaz* his owne Father, that he makes ſuch ſtrange worke in the ſervice of God? Nay further yet, good people, beſides your high places, conſider, your high *Altars* are alſo taken away, and yee are all confined, to your unſpeakeable charge, trouble, and travell, to worſhip

2 Kin. 18.

Verſe 22.

1 Kin. 10. 27.

before this one Altar in *Jeruſalem*. Secondly, he doth *intitle* the Lord unto *his ſide* againſt *Hezekiah* and the reformers, *Am I now come up without the Lord againſt this place, to deſtroy it? The Lord ſaid to me, Goe up againſt this place, and deſtroy it*: As if he had ſaid, O ye Rebels! (for ſo he had called them before) How durſt yee to fight againſt your King, the great King of *Aſſyria*, and yet pretend that ye ſtand for God and for his Reformation? Behold and ſee, we have an expreſſe command, a poſitive *commiſſion* to fight againſt you; and here *Rabſhakeh* might have cited ſome Text out of the *Prophets*, which doe ſeeme to licence and call in the *Aſſyrians*, as the Lords rod, againſt *Iſrael* for their ſins; as *Iſaiah*, *Jeremiah*, *Ezechiel*, *Hoſea*, and others. You ſee then that it is no new thing for the moſt cruel enemies againſt reformation, yea for *Rabſhakeh* himſelfe, to pretend and plead loudly, that the Lord is *on their ſide*, againſt his owne holy people. 'Tis no new thing for the *theeves* themſelves to cry, Stop the theefe, upon thoſe that are their lawfull *purſuers*. That is a fourth Parallel.

2 Kin. 18, 25. Verſe 20.

5. *Succeſſions of Enemies.*

5. But farther yet, Did Satan ſend enemies upon enemies, and armies by *ſeverall parties*, upon *Iobs* goods?

Alas, poor Weſt! in this thing alſo canſt thou compare too well: Have not the armies of thine enemies taken their ſucceſſive *turnes* at thee? When a well-affected Towne or Pariſh had firſt been *plowed* by their owne Malignant Gentry and neighbours, (as by the *Sabeans*) with heavie fines and amercements; then come other forces, that were raiſed in Counties farther off, and they doe *harrow* them by weekly taxes, and free-quarter: when theſe are called away, then, thirdly, the French, Iriſh, and other Foreiners, a people of a ſtrange Language, (like the *Caldeans*) are ſent upon them; and theſe by their cruell plundrings doe, as it were, *breake the clods* by parties and degrees, as thoſe *Caldeans* made out three bands: The *firſt* drives away the husband-mans cattle, which he may redeeme againe for a ſumme of money: that is no ſooner done, but a *ſecond* band cometh, and driveth them againe, requiring another ranſome; which the poor owner hath no ſooner made up by borrowing, pawning, and begging, but anon cometh the *third* band, and they doe finally ſweep away all this thrice purchaſed ſtock and ſtuffe, there being no more ability left to buy them againe a *fourth* time. And theſe ſeverall bands of the enemie, are like thoſe *three ſwords* of *Hazael*, *Jehu*, and

and *Eliſha*, of which 'tis ſaid, *And it ſhall come to paſſe, that him that eſcapeth the ſword of* Hazael (a ſtranger) *ſhall* Iehu *ſlay*: *and him that eſcapeth the ſword of* Iehu (their King) *ſhall* Eliſha (their Prophet) *ſlay*. Thus the firſt parallels doe run too evenly, which I called (the undoing of *Iob* in his temporals, by rapine and plundring.) I ſhall be ſhorter in the two following generalls. Remember all this was but the *fleecing* of *Iob*, but the plundring of his *eſtate*; and *skin for skin*, (as Satan truly urged) *all that a man hath will he give for his life*; that is, temporall afflictions are lighter then corporall. Let us therefore conſider 1 King 19. 17.

Secondly, the *Smiting* of *Iob* in his *body* with ſores and ulcers, the ſtripping him of all *Naturall comforts*, which was called the plucking and eating the *fleſh* from the bones; not onely his *children* (which were fleſh of his fleſh) even ſeven ſons and three daughters, were ſmitten dead in one place at a blow amidſt their feaſting, and his *wife* is turned againſt him; but his owne *body*, skin and fleſh, are lamentably afflicted and mangled. Satan obtaineth a ſecond commiſſion; by which he hath power to lay any torment upon him on this ſide death, and he follows it to the purpoſe: *So went Satan forth from the preſence of the Lord.* The time is not long, you ſee, betwixt his commiſſion, and the execution thereof; *and ſmote Iob*, that is, both ſuddainly and vehemently *with ſore boyles, from the ſole of his foot unto his crowne.* Note there, (in the kind) they were *boyles*; Intenſively, they were *ſore* (or the worſt ſort of tormenting) *boyles*; and extenſively, they were *from the ſole of his foot unto his crowne*; that is, he was all over-run with the worſt kind of boyles: It is added, *And he took him a potſheard to ſcrape himſelfe withall, and he ſate downe among the aſhes.* There are (ſaith one) divers aggravations of his affliction in that verſe; as firſt, if wee conſider the *Chirurgion*; he could get, it ſeems, none to dreſſe him; nor wife, nor ſervants, nor friends would meddle with him, but himſelfe is faine to be his owne Chirurgion: *he took* [*him.*] Secondly, obſerve the *toole*, or dreſſing inſtrument which he doth uſe, it was a *ſheard*, (as wee call it) either becauſe he was loath to touch his loathſome fleſh with his hand, or becauſe his boyles did ſo over-ſpread his hands to the very nailes, that it was a paine to him to touch himſelfe: *he tooke a* [*potſheard.*] Thirdly, the *lodging* or pallet he had to reſt upon in this noiſome grievous condition, 2. *The ſmiting of* Iob *in his body.* Iob 2. 7. Verſe 8. *Mr. Caryl ad loc.*

condition, *he maketh his bed in the dust*: And that either (*Electivè*) by choice, in token of his abasement; or (*necessariò*) out of meer necessitie, being enforced thus to doe by his povertie or loathsomnesse. Thus every circumstance and interpretation doth proclaime his extreame affliction. For a Westerne parallel to all this map, or rather Anatomie of miseries, I will gather but some particulars of the *corporall* and naturall *sufferings* and torments of our Country and Country-men, in those things which doe afflict their Liberties, Livelihood, Lives.

Parallels in

1. *Slaveries.*

The West is now generally become a kind of *Turkey* (to speak vulgarly) to all that are Christians indeed; the *Ports* that are in the enemies hand are as so many Algiers and Sallies, to all true protestant English Passengers; for not onely their goods, but their persons are there taken captives, and set at ransome. The *In-land places*, are like the maine of *Barbarie*; for the poor Country-men, Yeomandry, and Artificers, are taken prisoners from their fields and shops, at the pleasure of the nefarious and necessitous souldiers, and are driven by them as their Captives into the next garrison: Whence they are *sold out* againe at such prices and ransoms, as their Patrons are pleased to set upon them: Others, at the Tyrants pleasure, are *pressed* for their service; and of these, some are againe ransomed at the will of the petty Officers; others, not able to buy their lives, are forced along to the assault or battaile, being *coupled*, and bound together with cords or match, like *dogs* for the game, or rather like *oxen* for the plough, or (which is worse, but more proper) like *sheep* for the slaughter: if they doe attempt an escape from this death, and are taken, they are sure of another at the next tree by hanging; their cords being removed from their armes to their necks: If they goe forward to the battaile or assault, they are *forced on* upon the Cannon, like the Turkish Aspi, in the front, the horsmen like their Ianisaries following them closely in the reare, with drawne swords, and pistols cock't, to prick them forward, or to shoot them thorow; so that all the libertie that is now left them, is onely to choose from which *party*, and in which *part* they will receive their death; whether from the adverse party in their breasts, or from their owne side in their backs: Meane while the poor creatures, as amazed betwixt this choice of deaths, may well take up that Lamentation of the Ancient *Britains* (our Ancestors) in

the

the *downfall of Britaine*, when thus they write, **To Ætius the Roman Conſul, the groanes of Britains, The Barbarians drive us back to the ſea, the ſea againe putteth us back upon the Barbarians: Thus between two kinds of death, either our throats be cut, or wee are drowned.* So much concerning ſlavery.

As for the cruell *impriſonments* that are exerciſed in the Weſt, it doth ſtrike a kind of horrour into mine heart to recount them. If you look to the loathſomneſſe of priſons, I muſt tell you, there are ſuch in the Weſt as may compare with *Ieremiahs dungeon*, into which they let him downe with cords, *and in the dungeon there was no water, but myre: ſo that* Ieremiah *ſunke in the myre.* If you look to ſtraightneſſe and ſeverity, there is not onely the *common priſon*, but the *priſon of Peter*, (as I may call it) where he *ſlept betweene two ſouldiers, bound with two chaines, and the keepers before the doore keept the priſon.* Nay farther yet, there is the uſage of *Paul* and *Silas*, even the *renting of their clothes, and command to beate them. And when many ſtripes have been laid upon them, a charge is given to the Iaylours to keepe them ſafely, and thereupon they are thruſt into the inner priſon, and their feete made faſt in the ſtockes.* Where, ſomtimes they doe receive death at their *noſtrils*, by noyſome ſtenches, and peſtilent infections: ſometimes at their *eyes*, which doe affect their hearts at the ſight of their languiſhing fellow-members round about them: ſometimes at their *eares*, by the blaſphemous taunts, and direfull threatnings, and cenſures from the enemie: but chiefly at their *mouthes*, by cleanneſſe of teeth, by want of phyſicke, food, and moiſture; for the ſupply of which, when money hath been *openly* ſent unto them, it was ſeized; when *ſecretly*, yet it is ſoon exhauſted by the great and high prices that ſmall and low refreſhments are ſet at: and not onely ſome *viſiters* have been *denyed* to ſpeak with their languiſhing, dying, fettered husbands, children, brethren; but others have been *impriſoned* for relieving of priſoners. Let me preſent you but with one modell of the Weſterne Priſons; it ſhall be that of *Lidford*, which is a little ſtraight ſtonie tower, ſcituate in a barren deſolate moore or wilderneſſe; the place is as farre from all fertilitie, as commerce; no harveſt, no trading are there to be found, but the priſon it ſelfe ſeemes to be baniſhed and impriſoned. In ſhort, the whole ſoyle of that moor is like the baniſhed * ſtoicks *Corſica*, yeelding nor

* Ætio III Cos. Gemitus Britanorum, Repelluntur Barbari ad mare, repellit mare ad Barbaros: Inter hæc duo genera funerum aut jugulamur, aut mergimur. Camden. ex Gildi.

2. *Impriſonments.* Iere. 33. 6. Acts. 5. 18. Acts. 12. 6. Acts. 16. 23. Verſe 23, 24.

Non panis, non hauſtus aquæ, non ultimus ignis: Hic ſola hæc duo ſunt, exul, & exilium. Vide Senec. lib. de conſol. ad Helv. in principio.

nor bread, nor water, no nor fire enough (ſaith he) for a funerall. In this priſon, diverſe debtors have been ſtarved, and ſome were ſaid to eate their owne fleſh, even in thoſe times of peace and plenty: Gueſſe yee then, what cries and yells for bread and water there are now to be heard amongſt the many ſcores which at preſent are ſhut up in that ſtraight priſon? Yea the paſſengers doe heare the cries, ere they ſee the priſon. For a cloſe to this point of Impriſonments, take but this one word: It is a like difficult thing to find amongſt our enemies in the Weſt, a *wicked* man *in* their priſons, or a *godly* man *out* of them.

3. *Deaths.* Laſtly, if we look to varieties of *Deaths* and Baniſhments, there is ſtabbing, ſhooting, hanging, both by order, and at pleaſure; beſides, other multitudes of Saints doe die daily, *by wandring up and downe in dens, and caves, and holes of the earth*; yea ſome with their families have inhabited the woods, and clefts of the rocks, nay the tops of the ragged rocks; Sometimes leading their hungry little ones in their hands, and anon carrying them along in their armes, to goe and make their bed in the duſt, and to ſeek Math. 2. 18. their bread out of deſolate places, all deſtitute, afflicted, tormented. *There* you might ſee in the ſtreets a *Rachel*, a mother weeping Gen. 21. 15, for her ſlaine children, and will not be comforted, becauſe 16. they are not: *Here*, in a wood, ſits another *Hagar-like*, with a dry bottle, and a fainting ſonne, and ſhe lifts up her voice and weeps. *Not farre off* in an houſe, you may diſcover a third, like her of *Za-* 1 Kin. 17. 12. *rephath*, dreſſing and baking up the laſt meale of the Barrell, with the utmoſt oyle of the Cruſe, that ſhe and her family may eate it and die. Yea, it hath beene a lot which Ladies of honourable Families have not eſcaped, *viz.* after they have bin deprived of their houſes by fire, of their goods by plundring, of their lands by Sequeſtration, of their Sons (under yeares) by impriſonment, at laſt to eſcape to the next Garriſon on foot (almoſt bare-footed) in borrowed ſhooes, leaving their wearing Garments in the hands of the Enemy. But what doe I multiply inſtances, ſeeing the bare *Hiſtory* of Weſterne ſufferings of this kind, would ſeeme but meere *Poetry* to the multitude?

3. *The Afflicting of Job in his Soule.* The third and higheſt degree, or common place of the enemies cruelty upon *Job*, was *afflicting* of him in his *ſoule* with ſpirituall ſcourges and ſcorpions, by temptations, falſe accuſations, and deſertions: This was indeed like the *breaking of the bones*, and *chop-*

ping

ping of them in pieces as for the pot, and as *flesh within the Cauldron*; Skin for skin, and all that a man hath will he give for his *life*, ſo ſaid Satan when he compared *Jobs* goods with his body; but Chriſtianity will tell us, life for life, and all that a man is, will he give for his *ſoule*: And againe, *the ſpirit of man will ſupport his infirmities, but a wounded ſpirit who can beare?* In the laſt place therefore, the enemy doth ſet upon his ſoule by a ſtrong temptation, from the wife of his boſom: *Then ſaid his wife unto him, Wilt thou ſtill retaine thine integrity? Curſe God and die.* In which words there is a ſcornefull exprobration, and a wicked direction, the *exprobration* in theſe words, *Doſt thou ſtill retaine thine integrity?* As if ſhee had ſaid, what! art thou ſo ſenſeleſſe, ſo ſottiſh, as ſtill to goe on in this courſe? What have all thy prayers, faſtings, and ſacrifices, profited thee? Where are the earnings, what is the advantage of thine holineſſe and ſingularity? *And yet doſt thou ſtill retaine thine integrity?* Away with theſe empty ſhewes, and fruitleſs devotions; delude thy ſelfe no longer with dreaming of help and happineſſe from thy Jehovah; but, ſeeing there is no hope of thy deliverance by his *bleſſing*, diſpatch thy ſelfe with a *curſe*; *Curſe God and die.*

Prov 18.14.

Iob 2. 9.

Theſe *bolts* came from his *wife*; next what ſharpe and keen *charges* doth he receive from his miſtaking *friends?* Who, by their falſe accuſations and concluſions againſt him, did endeavour to diſpute him out of his innocency? Thus *Eliphaz* begins to charge him, *Remember, I pray thee, who ever periſhed, being innocent? or where were the righteous cut off?* Then *Bildad* doth ſecond him: *Doth God pervert judgement? or doth the Almighty pervert juſtice?* And laſtly, *Zophar* the *Naamathite* is in the ſame ſtraine: *Should a man full of talke be juſtified? ſhould thy lips make men hold their peace?* Theſe are the darts of his friends. But finally, the *Lord himſelfe* doth ſtrike him thorow with ſpirituall agonies and deſertions; of which he complaineth in theſe words, *The arrowes of the Almighty are within me, the poyſon whereof drinketh up my ſpirit: the terrors of God doe ſet themſelves in array againſt me.* The *Caldeans* and *Sabeans*, the loſſes of his goods and children, together with the ulcers of his body, the cruell miſtakes of his friends, and the malignancy of his wife, were all as nothing to this ſpirituall *battell-array.*

Iob 4. 7.

Iob 8. 3.

Iob 11. 2, 3.

Iob 6. 4.

In my *Weſterne parallel* to this affliction, I muſt double my La- *Parallels.*

mentations: Alas, alas, poore native Country! This laſt degree of *Iobs* miſery is the *higheſt* and heavieſt of all, ſo is it that wherein thou canſt *moſt aptly*, and fully compare with this thy pattern: For,

1. *Friends and kinſfolks treacherous.*

Gen 10.25.

Did Satan turne the mouth of *Iobs* owne Ordnance upon himſelfe, making his *friends* to become miſerable comforters? Did alſo the *wife* of his boſome turne Malignant? Surely, theſe *our dayes* are as the dayes of *Peleg*, in whoſe time *the earth was divided*; they are the very times of diviſion which were fore-told by our Saviour, when he ſayes, *There ſhall be five in one houſe divided, three againſt two, and two againſt three*, (it is like that the three were Malignants,) *the father ſhall be divided againſt the ſon, and the ſon againſt the father; the mother againſt the daughter, and the daughter againſt the mother; the mother in law againſt her daughter in law, and the daughter in law againſt her mother in law.* Loe, there are the five, if you take the ſame woman to be both the mother, (to her ſon) and the mother in law (to his wife:) But though a *ſhower* of ſtormy diviſions hath over-ſpread the whole Land in generall, yet you ſee this *cloud ariſing* eſpecially *in the Weſt*; there is the *father divided againſt the ſon*, that is, many an old, wicked, ambitious, Machivillian *Saul*, is there to be found hating his ſweet and faithfull ſon *Ionathan*, for cleaving to the juſt and holy cauſe of (*David*,) the men after Gods owne heart; yea, he is enkindled againſt him, railing at him, and calling him *perverſe Rebell*, (a remarkeable Title) and telling him that he will *confound himſelfe*, and the whole family by taking this ſide, &c. This is the *father againſt the ſon*. Next, there is alſo the *ſon againſt the father*, that is, many a bluſhie, bloody, ambitious *Abſalom* is there to be found, which doth not ſtick to *murther* his owne *brethren*, to plunder and *defile his fathers houſe*, and to drive him (if he be a man after Gods own heart) *weeping and bare-foot*, both from his owne habitations, and from the publike ordinances; and all this to get the inheritance unto himſelfe before the time: this is the ſon againſt the father. As for *mothers and daughters, &c.* There you might ſee in every County many an unnaturall maſſacring *Athaliah*, that doth not ſticke to ſwim to her own ends through a ſtream of guiltleſſe bloud. And many an hollow complementall *Orpah*, which doth *kiſſe*, and *weepe over* the cauſe of God, and thoſe which doe travaile for it, but takes leave of them both at laſt. But what do I ſtraighten my ſelfe with inſtances? There are and have beene

Luke 12.51, 52.53. compared with Matth.10.34, 35,36.

Stella ad loc.

Luke 12.54

1 Sam.20.30, 31.

2 Sam.15,16, 17 Chapters

Filius ante diem, &c.

2 King 11.1.

2 Chron.22. 10.

Ruth 1.14.

beene revolts, treacheries, and falſe charges, practiſed, diſcovered, and laid on in thoſe parts, by all ſorts of *friends* and *relations*: In *Families* there are *Nabal*-like *husbands*, that doe hold under their wife and holy *Abigails*, ſo that they cannot ſpeake unto them for this Cauſe: And contrariwiſe, there are ſome *Michal*-like *Wives* too, that ſcoffe at their *Davids* for their zeale in this Service. Amongſt *Brethren*, there is many a *Cain* riſing up againſt his righteous brother, and ſlaying him, becauſe his owne workes are evill, and his brothers good: Yea, amongſt *Twinns* there are *Eſaus*, that doe arme themſelves againſt their brethren and their families, becauſe God is with them. Amongſt *Profeſſors*, and profeſſed friends, there is many an *Edomitiſh Doeg*, that enſnareth the Lords Miniſters; yea, ſome *Keilites*, whole Pariſhes, that have betrayed their Protectors. Amongſt *Servants* and *Clients*, many a *Ziba*, delating his abſent innocent Maſter, to get his lands: Many a * *Popilius*, that begs a Commiſſion to cut off the head of that *Cicero* which defended him: yea, many a *Judas*, that ſelleth his Lord for ſilver pieces. Amongſt *Commanders* and *Counſellors*, there hath been many a *Baanah* and *Rechab*, that ſold their Lords head for preferment: Many a ſubtil *Renegado*, that did not ſtick to wound himſelfe, (like *Synon*) that he might thereby betray others; or to bee a proſcribed and proclaimed Rebell amongſt other men, (like that Knight in King *Henry* the ſeventh's time) that ſo hee might bee admitted freely to their Councell, and thereby give intelligence to the Enemy.

1 Sam. 25. 17

2 Sam. 6. 16, 20.

Gen. 4. 8.

Gen. 32. 6.

1 Sam. 22. 9, 10.

1 Sam. 23. 12

2 Sam. 16. 2, 3

Fabricius in Hiſtor. Cicer.

Mat. 26 14.

2 Sam. 4. 7, 8.

* *Sir Curſon, (as I remember) Speeds Chron. H 7.*

Brethren, I remember that the * *Egyptians*, in their Hieroglyphicks, did ſignifie the *Weſt* by a *Crocodile*, which is a beaſt that doth enſnare (and ſo kill) Paſſengers by his teares: And I am perſwaded, that our Weſt hath been the greateſt Country of adventitious and (ſome) home-bred Crocodiles in the whole Kingdome. So much concerning the miſchiefes that did come from pretended friends, who were parallel to *Jobs* Wife, and his three miſerable Comforters. But,

* *Hor. Apol. Niliac. in Hieroglyph. lib. 1. numb. 66 Nicbol. Cauſſino Interprete.*

Did that Wife and thoſe Friends of *Job taunt and upbraid him* with heart-piercing language? Did they *tempt* and cut him with *blaſphemies?* Herein the poore *Weſterne* ſuffering *Saints* can alſo compare. For I am perſwaded (upon too good grounds) that the blaſphemous inſolencies, even of *Pharaoh*, *Sennacherib*, *Rabſhakeh*, and that Apoſtate *Julian* himſelfe, have been matched and equal-

2. *Enemies Blaſphemous.*

led by the Enemies in those parts. *Pharaoh* (you know) did say, *I know not the Lord, neither will I obey his voyce, to let Israel goe. Sennacherib* and *Rabshakeh* said, *Let not* Hezekiah *deceive you.* —*Let not thy God in whom thou trustest deceive thee, &c.* and *Julian* was wont, when he buffeted and tormented the Christians, scoffingly to apply some Text of *Scripture* unto them, as, bidding them to *turne the other cheeke also, &c.*

Surely, many of our eares, eyes, and skins, have heard, seene, and felt, (*horresco referrens*) even as horrid things as these. We
* Mr. *H. P.* have heard (as a godly * Minister, now with God, said with tears, as hee marched out of *Exon*) both all the *Attributes*, and all the *Ordinances* of God blasphemed over and over in one day; and that not by two or three, but by their whole Armies: Insomuch that my selfe have wondred to heare so much Scripture and Divinity from the mouthes of divers of the illiterate, ignorant, and sottish common Souldiers, as they have belched out in taunting blasphemies; as, *Where are now your long sanctified prayers by the Spirit? What is become of your holy Humiliations and Supplications? &c.* But especially (mee thought) they did still fly in the face of *our God*, scoffing abundantly more at him than at any; yea, all his servants besides: as, *Where is your God now, O yee Hypocrites? Where is your holy Cause, your Cause, and all your hopes? Now you shall see God will come downe from heaven! yes, by-and-by you shall see it! No, no, farewell heaven, heaven is gone, your God is asleep, &c.* Oh, I am loath to beleeve mine *owne eares*; or, though I must doe it, yet I am afraid to repeat with my mouth the studied blasphemies of that one day. Brethren, you may looke over the *harmony* of the *Evangelists*, and
Mat. 27. 26, 27, 28, 30, &c. especially Saint *Matthew*, and when you doe there read, how "the Souldiers did take Jesus (when hee was to bee crucified) "into the common Hall, gathered unto him the whole Band, strip-"ped him, put on him a scarlet robe, and a crowne of thornes "upon his head, and a reed in his hand, then bowed the knee be-"fore him, and mocked him, saying, Haile, King of the Jewes; "then spit upon him, blind-folded him, and smote him on the
Mat. 26. 67, 68. "head, saying, Prophesie unto us, thou Christ, who smote thee? "and when hee was upon the Crosse, how they gave him vinegar "to drink, mingled with gall, & parted his garments; also, how they "that passed by reviled him, wagging their heads, saying, Thou

"savedst

"savedst others, thy selfe thou canst not save; Thou that destroy-
"est the Temple, if thou be the Sonne of God, come down; See
"if *Elias* will come and take him down, &c. I say it sadly, when you doe read over this *Chaine* of amazing blasphemies, then consider, remember, and beleeve, that this *whole Series* may bee paralleld by the taunts and blasphemies of the Westerne Enemies. But, besides these, there is another kind of blasphemies, by horrid *Oaths*, and execrable *Curses*: And in these also the Enemy is (like himselfe) out of measure blasphemous; for I dare challenge the Records of all Nations and Generations, to shew mee such *affecting*, studying, and buying of abominable, direfull, damning Oaths and Blasphemies, as is daily practised among them. Oh, the *anatomizing* of Jesus Christ limb by limb, by their horrid Swearing! Oh, the *daring* and miscalling of the whole Trinity, by their Rhetoricall new-sought, new-bought Blasphemies! Oh, the *dammings*, rammings, and shooting into hell, that is used in their Execrations! Nay, this is one *test* or touch-stone, by which some of them are wont to try a suspected Round-head, *Sweare, Dammee* (say they,) *and we shall beleeve thee that thou art a friend to the King*. Oh, my friends! and is *blasphemy* now become the true character of *loyalty*? then let us not be troubled if these men doe call us Rebels. But this kind of hellishnesse is come to that height, that (the truth is) I hold it not fit to speake the whole truth in this Point: for there are such blasphemies amongst them, as are not so much as to be named among Christians. 1 Cor. 5. 1.
And now guesse yee, Brethren, in what condition are the *poore Saints*, which are forced to entertaine those Miscreants into their houses, and to bee continually within view and hearing of their Diabolicall lives and language? what *Mesechs* (thinke yee,) what *Kedars* are their owne houses unto them? Is not all this a hell upon earth to a gracious soule?

But I must goe yet higher, to *other kinds* of spirituall Scorpions, to other Irons that doe enter into the soules of Gods people in those parts: What thinke yee, Brethren, of the *losse* of the *Arke* and Ordinances? 'Tis a sad death to dye for want of *bodily food*; but what thinke you of *Amos* his *Famine? not a famine of bread, nor a thirst for water, but of hearing the words of the Lord*. This *soule-dearth* is come upon them (I beleeve) above all parts of the Land besides; for they doe, in a most literall sense, *wander* 3. *Ordinances lost*. Amos 8. 11. Verse 12.

from

from sea to sea, and from the North even to the East; they doe *run to and fro to seeke the word of the Lord, and cannot find it*; but are forced to gather stubble in stead of straw: the multitude of their *Teachers* were long since *driven into corners, where their eyes could not behold them*: and of the gleanings that stayed behind, some are imprisoned and dead, others *condemned to dye*, (two in *Exon*) by their Councell of Warre: so that there is scarce a *conscientious* preaching Pastour to be found in a whole County; onely, perhaps, here and there is left an old complying *Prophet of Bethel*; who if hee hath some *embers* of grace in the nether-most corner of his heart, yet they doe lye hid under so much cold earth and policy, that his Ministery is not like to warm a soule in many yeares. But, the multitude of their Priests, in those parts, are of the *vilest of the people*, in all respects, and doe send out prophaneness over all that Country; and to the servants of God they are *Wolves* and *Butchers*, rather than *Shepherds*. But now, oh how *beautifull* would be the face, yea, the *feet* of one of the least of their old Ministers? how sweet would be the weakest of those godly Sermons, which (perhaps) wanton hearers have sometimes despised? Have you ever observed, Brethren, an *halfe-starved beggar*, or prisoner, that picketh up a cast crust of bread in the street, how hastily, how heartily hee doth eat it down in a corner, without wiping it? Just *so precious* is the bread of life, amongst the halfe-starved soules in those Counties; if they can get but a stale fragment of some *old Sermon-notes*, a piece, a bit of a Doctrine or of an Use, oh! how sweetly doth it goe down upon the heart? there is *honey* come into it; for the Enemy doth martyr all the *old Sermon-notes* that hee can meet withall: and as for *new Sermons* there are very few; the Sanctuary is desolate, the Church-doores have been shut up in divers places, for many moneths together.

Isai. 30. 20.

1 Kn. 13. 11, 12, &c.

Object. Yea, but (may some say) there are many *Churches* still *open*, and doubtlesse there is *some food* to be pickt out of those Ordinances, such as they are.

Answ. I grant it, that there are many such doores open; but, will you know what food those places doe afford? Surely, (1.) the people are fed with *poyson* in stead of nourishment; not only *a stone*, that is, a stroke is given them *in stead of bread*, but for *fish* they have *a Scorpion, death* it selfe is *in the Pot*; I mean, Doctrines

of

of Libertiniſme and Superſtition. (2.) They are fed with *ſnares*; like that *ſnare upon Miſpeh*, and like that *net* which was *ſpread upon Tabor*: Not onely the Lords Table is made a Snare unto them, by Altaring and Worſhipping of the elements, there uſed and enjoyned; but almoſt every other Ordinance is poyſoned, and made a *bait* unto the Receivers. Shall I inſtance? Firſt then, The ſolemne and extraordinary holy exerciſe of *Prayer and Faſting* is not onely *denyed* to the godly in private, in their owne families, upon perill of intolerable ſcoffes, riots, impriſonments; but even *publike* Humiliation alſo, though it be the Lords marking Ordinance, whereby hee doth marke out his mourners for preſervation in evill times, *Goe through the midſt of the City, and ſet a marke upon the fore-heads of the men that ſigh and cry for all the abominations that are done in the midſt thereof.* Even this choyce Ordinance is denyed unto the Saints, and is now utterly put downe, though it were formerly ſet up by his Majeſty himſelfe, with the conſent of his Parliament: The Enemy will not give Gods people leave to weep and mourne for *his ſinnes*, and for the ſinnes of the Land. Neither are thoſe adverſaries of Repentance content to over-turne that ſetled courſe of humiliation; but, which is yet worſe, they doe imitate *Jeroboam*, who, when hee had with-drawn the ten Tribes from the true God, and his right Ordinances, did ſet up two Calves in ſtead of the Temple-worſhip, and *new holy-dayes* in ſtead of the Lords owne Feaſts: Jeroboam *ordained a Feaſt in the eight moneth, on the fifteenth day of the moneth, like unto the Feaſt that is in Judah*: So theſe men, in his Majeſties name, have ſet up an *Anti-faſt*, (as well as an Anti-Parliament, and an Anti-Covenant) and, conſequently, an *Anti-God* againſt the God of the Round-heads: And all this is made as a *Shiboleth*, for the diſcovery and entanglement of the upright in the Land. Thus the very Faſtings of Gods people are turned into a Snare unto them. This cruell Decree is moſt ſeverely executed in the Weſt. Secondly, As for that onely ordinary ſoule-ſaving Ordinance of *Preaching*, and other publike Exerciſes of the Congregations, thoſe in the Weſt are made to be as a bait and a *traine* to conſpiracy and perjury; for the common practice of the Enemy in thoſe parts is this: Upon the Lords day, when there is a full Congregation met together, to ſeeke the publike food of their ſoules, (they being ſtript and plun-

Hoſ. 5. 1. *Publike Faſting.* Ezek 9. 4 1 Kin. 12. 28, 29, 31, 32, &c. *Hearing of the word preached.*

dered of all their outward and bodily comforts) then the Civill, and Military Magiſtrates and Commanders doe uſually ſend their ſevere Warrants and Orders, requiring that firſt the Church-doores bee ſhut up, and ſtrictly guarded by armed Souldiers, (onely the women and children are firſt let goe) then the cruell Officers are ſent in to the people with a *new Oath*, which is exactly, in all points, contrary to our Covenant, and to that ſolemne Proteſtation which all thoſe poore ſoules have taken already in that place: And here the trembling wretched creatures are put to this miſerable dilemma, or choyce, either to take that perjurious Oath, and ſo to ſweare that they will fight againſt their Religion, Parliament, Lawes and Liberties, to their utmoſt; or elſe, to receive a brace of bullets from that Carbine, or Piſtoll, which is there preſented to their breſts. Brethren, what think you of ſuch a choyce as this? Doe not thoſe men make the place of Gods publike worſhip (which themſelves doe ſeeme ſo much to reverence) to become ſuch another *Shambles* as *Jehu* made in the houſe of *Baal*? you know the Hiſtory: King *Jehu*, by a ſtratagem, (pretending a great ſacrifice) did draw the Prieſts of *Baal* into *Baals* houſe, and having gotten them together, did cauſe them to be there ſacrificed to their god; ſo turning the place of their worſhip into a *ſlaughter-houſe*. Such another butchering place of ſoules doe theſe men make of their Churches. Or, is not this act of theirs like that of a bloody *Italian*, of which I have heard? An *Italian*, ſtudying an high degree of revenge againſt one that had offended him, did reſolve upon this cruell ſtratagem; himſelfe being armed, way-laid his unarmed enemy in a ſolitary place where hee was to paſſe, and riſing againſt him at an advantage, doth put him to this choyce, Either (ſaith hee) doe thou preſently curſe God, and abjure and blaſpheme Jeſus Chriſt, in theſe and theſe words, (high enough you may be ſure) or elſe thou ſhalt dye immediatly by this ſword; withall offering the point thereof unto his breſt: The poore defendant thus helpleſſe, and fearing the face of ſudden death, doth chooſe (wretched creature) the farre worſet part, namely, to blaſpheme his God, and forſweare his Saviour; which hee had no ſooner done, but the witty bloudy aſſaylant doth immediatly thruſt him through, with theſe words, *Now will I kill ſoule and body together*. Doth not the fore-mentioned act, of the cruell Enemy in the Weſt, come up full to this barbariſme?

4. *Horrid Oaths enforced.*

2 Kin. 10. 25.

barbariſme? Is it not a killing of ſoule and body together, when they doe firſt enforce men, for feare of preſent death, to forſwear themſelves, and to abjure their God and Goſpel, and then by vertue of that perjurious Oath doe immediatly require, and carry them away to the warres, where they are cut off in the midſt of that perjury, whilſt they are fighting againſt God and their owne conſciences? And yet ſuch is the terrour of preſent imminent death, (the King of feares) that divers *godly perſons*, through infirmity, have entangled themſelves, verbally, with that bloudy combination: but, after the taking thereof, ſome of them have been *diſtracted* with the terrours of their clamorous conſciences; others have loſt their comfort and activity, the very wheeles of their ſoules, and doe lock up themſelves in darkneſſe. Brethren, there are divers *Hoſpitals* in this City, for ſuch ſouldiers as have been wounded and maimed in theſe warres, where there is proviſion of food, phyſicke, and Chirurgeons, made for their bodies; and doubtleſſe that worke is an act of much equity, prudence, and mercy: But alas, alas! how many *Savoys* and *Bartholomews*, I mean, *Hoſpitals* and *Spittles*, ſhall wee need for wounded conſciences, and maimed ſoules in the Weſt? Surely, I am perſwaded, that if ever the Lord doth turne our captivity, and brings us backe into thoſe parts, wee ſhall meet with ſpirituall wounds, ulcers, and broken bones, of all ſorts and degrees: there wee ſhall have *one* crying out, (like hopeleſſe *Spira*) "I have denyed God before men, "and now am I ſure to be denyed of him before his Angels in "heaven; the wound of mine Apoſtacy is incurable. *Another* roaring out becauſe of his perjury, and ſaying, "Which ſide ſo-"ever is in the right, I am certainly a forſworne man; becauſe I "have taken Oaths that were directly contrary: and therefore, I "am marked out, like *Cain*, with a trembling conſcience: I have "ſold Chriſt and his Cauſe, like *Judas*, for gaine and ſafety; and "this my ſin was committed both with knowledge and againſt "it: yea, I have ſinned preſumptuouſly; and then the Scripture is "cleare in my ſentence, *For, if wee ſinne wilfully, after that wee have received the knowledge of the truth, there remaineth no more ſacrifice for ſinne, but a certaine fearfull looking for of judgement, and fiery indignation, which ſhall devoure the adverſaries.* Heb. 10. 26, 27.

And, perhaps, *a third* man, that was once a Profeſſor, but laſt an eminent Actor for the Enemy, will, like that Judge *Hales*, (if I *Acts and Monuments.*

miſtake not) lay violent hands upon his owne body, and become Executioner to himſelfe, by drowning, burning, or hanging: Yea, ſome cryes and carriages of this kind, have been uttered and acted in thoſe parts *already*. And they are but according to the deſires of ſome of the Enemies, who are ſaid to have wiſhed, *Oh that they could but kill the ſoule of a Round-head!* This was the laſt and higheſt of *Jobs* three kinds of Affliction, namely, the plundering of him in Spirituals. And thus have I done with my Parallels.

And now, if all theſe conſiderations both of Weſterne ſins and ſufferings doe not lie heavie enough upon our hearts, to breake them before the Lord this day; then I have yet *one talent* of Lead *more* which I would caſt in; and it may alſo be digged out of my Text, even out of this laſt clauſe, and cloſe thereof: *For the hand of God hath touched me*; That is, the Lords ſpeciall, peculiar, immediate afflicting hand was upon him, and againſt him; my meaning is (Brethren) to commend unto you, with reference to thoſe words, this conſideration, namely, that the eſpeciall, immediate, and (me thinkes) *extraordinary hand* of God is againſt the poor *Weſt* above other parts and quarters of the kingdome. I know that every Country and perſon is apt by nature to thinke 'its owne burthen to be the heavieſt, but therefore I ſhall ſpread my reaſons and arguments before you, that ſo your ſelves may *conſider of it, take advice, and ſpeake your minds*. Mine arguments to prove the *ſingularity*, and tranſcendency of the Weſterne ſorrows and ſufferings; and to evince, that the hand of God is eſpecially againſt thoſe Countries, above other parts, ſhall lie in theſe three following Conſiderations:

Some eſpeciall unhappineſſes of the Weſt; as in

Iudg. 19. 30.

1. *The Riſe of their deſtruction.*

First, conſider the riſe and *originall* of our deſolations. The Weſt is in great part a kind of great *promontory*, or ſomwhat like a Peninſula; it is a Country partly hugg'd in the armes of the *Ocean*, upon the North; partly ſleeved up by the *narrow ſea*, upon the South; ſo that for people and ſcituation, it was like unto that Ægyptian Alexandria, which is thus deſcribed by *Nahum*: *Art thou better then populous (or nouriſhnig)* No, *that was ſcituate among the rivers, that had the waters round about it, whoſe rampart was the ſea, and her wall was from the ſea?* Our ſhips and Ocean were heretofore accounted (and too much gloried in) as the ſtrength of great Britaine; and we were

Nahum. 3. 8.

wont

wont to say, that this Island had a wall of wood, and a moate of seas about her; but the West above other parts might have boasted of her greatest share in this defence; for it was a Country by scituation (as it were) *cut out* for safety and security; so that I have heard some wise Easterne men saying, that they did even envie our *Geographicall happinesse*, in the beginning of these troubles; and indeed wee had litle cause to feare either any commotion from within, all the five Counties standing generally right at first; or any invader from without, * two of these five Counties, and a part of the third * being almost cut off from the whole kingdome, and onely a neck of land, litle more then * twenty miles over, doth unite them as a *Peninsula* to the maine. Hence it was, that many of our people did stand studying which way 'twas possible for an enemie to come in, and over-run us; yea, and generally we of the West may now take up that of the lamenting Prophet in this point: *All the inhabitants of the world would not have beleeved, that the adversary and the enemie should have entred into the gates of* [*our*] *Ierusalem*. And, to give glory to God, wee must all confesse, that this sea-confidence hath been one great sin of this kingdome: and as the whole land is now scourged for it, by a sword coming out of 'its owne bowels; so especially the Westerne parts, where *a litle cloud like a mans hand*, arising out of that unhappy * *castle*, and meeting with many vaporing exhalations in *Cornwall*, did in a short time darken our heaven, and anon was poured downe upon all those Counties in a shower of blood; in which, the *garments* of our miserable Country-men are lamentably *rouled* to this day; yea, and although wee did continually endeavour with our prayers, persons, purses, as with so many buckets, to draine and stanch our distressed Counties; yet did the waves still flow in and arise *from the ancles to the knees, from the knees to the loynes, untill they became such a river as could not be passed*. And thus hath our *affliction* arisen as it were *out of the dust*, our *destruction* (as the kingdomes) was (strangely) *of our selves, and our casting downe from the midst of us*: and all this is happened unto us, *That men may know* (saith God by his Prophet) *from the rising of the Sunne, and from the West, that there is none besides me: I am the Lord, and there is none else. I forme the light, and create darkenesse: I make peace, and create evill: I the Lord doe all these things.*

* *Devon & Cornwall.*

* *Somerset* * *from Lime to Bridgewater,*

Lamen. 3. 12.

* *Sherborn.*

Ezek. 47.

Isai. 45. 6, 7.

2. *The progreſſe of it*; *Loſt labours in* Haggai 1. 6.

Secondly, conſider the *growth* and *progreſſe* of our ruine: Oh the great labours, both in doings and ſufferings, that were laid out by the people of the Weſt! Oh the vaſt treaſures that were by them expended, for the defence of this cauſe and themſelves! and yet, alas, all theſe labours (me thinks) have been (as the Prophet ſpeaketh) but as *labouring in the very fire*: all thoſe treaſures have been *put into a bag with holes*, or *a pierced bag*; for wee have ſcarcely purchaſed, by all this, ſo much as a generall thorough *perſwaſion* in the hearts of the well-affected of the Eaſt, that the Weſt hath abundantly done, ſuffered, expended. Let us therefore now looke into this matter more fully; partly for the farther ſatisfaction of ſuch as doe deſire true information; but chiefly for our owne farther humiliation under that heavie hand of God, which hath extraordinarily touched us. Firſt then, ſhall wee looke to our

1. *Fortifications.*

ſtrong and laborious *fortifications*, and the ſucceſleſneſſe and loſſe of thoſe, that therein wee may read (as our owne activitie, ſo) the Lords diſpleaſure againſt us? Then give me leave ſhortly to view ſome of the works of the five Weſterne Counties: And

Cornwall.

1. as for lamentable *Cornwall*; I muſt ſay of that, at preſent, as ſometimes *Jacob* of his loſt *Joſeph*: Cornwall *is not*, though even that County was not loſt without ſome hearty ſtruglings of the honeſt party; and therefore I hope to ſee 'its riſing againe, *as life from the dead.*

Devon.

2. As for the *greateſt* of all theſe five Counties, in it *one* large *City*, and *foure* great *Townes*, all accounted as maritime, were ſtrongly fortified and well defended; but that labour hath proved but a labouring in the fire, all thoſe places being now loſt, except one poor *Plymouth* onely.

Somerſet. *Briſtoll.* *Taunton* & *Bridgwater.*

3. In the *third County*, (which is the ſecond in extent) there, that greateſt *City* of the Weſt, with other her two *daughters*, which are petty Cities alſo, were with great ſummes of money made garriſons; but every of them ſince that time, (as well mother as daughters) have been taken, ſack't, undone; though the Lord hath

* *Taunton.* *Dorſet.* *Poole.* *Wareham.* *Dorcheſter* *Weymouth,* *Lyme.*

given us back the *ſhell*, the *neſt*, I meane the dwelling houſes or buildings of * one of thoſe Townes againe; but alas the *kernell*, the *birds*, the ſubſtance are gone and flowen. 4. In the *fourth County*, (to proceed Geographically) *five Townes* neere the ſeacoaſts were made defenſible and garriſon'd; I might call them the *Parliamentary Cinque ports of Dorſet*: but of theſe the greater number and the ſtronger have alſo been taken by the enemie,

though

though God hath given them to us againe. 5. And finally, as for the *laſt* of thoſe Counties, its beſt defended, and the moſt fighting towne, is now made a principall quarter of the Enemie: So much concerning fortifications. Or ſecondly, ſhall we ſpeake of faithfull and *valiant* endeavours of ſelf-defence, for the Parliamentary cauſe, by ſuſtaining of long ſieges? even herein the West may compare (if compariſons be not odious) with moſt Cities, Townes, Caſtles, or houſes in the land. Take an inſtance in every of thoſe three: 1. Amongſt *City-ſieges*, remember that of *Exon*, which for the ſpace of about *fifteen weeks* together, did faithfully conflict and ſtruggle with a double diſeaſe: partly with a ſtrong, crafty, peſtilentiall enemie, encompaſſing her without; and partly with a Malignant putrid fever in her owne blood within; and all this in the loweſt and moſt *hopeleſſe* juncture of *time*, that ever this Parliament did ſee, or I hope ſhall ſee, untill our perfect deliverance: and therefore that City, though it be now raviſhed by ſtrangers, may truely be ſaid to have kept her *virgin*-honour and * *motto* ſtill, becauſe ſhee cryed out for help, though no man came to her reſcue. Amongſt *Towne-ſieges*, I might ſay much concerning the ſtoutneſſe and longanimity, of *Poole* and *Dartmouth*, and perhaps of ſome other places; but becauſe I have promiſed but one inſtance in this particular, let our Chronicle of theſe times bid poſterity to give the Crowne of perſeverance to conſtant *Plymouth*; whoſe ſiege may beare almoſt the ſame (that is as long a) date as the preſent wars. It is now about two yeares ſince (as I remember) that the habituall Leaguer, or, rather, *Plantation* of the enemie before that towne did begin: and although there have been ſome intermiſſions, yet I doe queſtion, whether thoſe (as the Lord diſpoſed them) have made more for the greater reliefe or diſtreſſe of that place: And in all this time, both flatteries, treacheries, and violence of all kinds were uſed; yea, and the preſence of abuſed Majeſty it ſelfe, was brought to prove and crowne the wiſedome, ſincerity, courage of that Garriſon. Finally, amongſt *Caſtle-Sieges*, that of *Warder* in *Wilts* will be famous to poſterity, both for paſſive and active valour, to the utmoſt. So much concerning length of Sieges.

Marleborough.

2.

Valiant ſelfe-defence, in ſuſtaining of ſieges.

Exon.

Deut. 22. 26, 27.

* *Fidelis in æternum.*

Plimouth.

Warder Caſtle.

But once more, if you look to hot ſervice and *fiery ſtormings* (as they call them) then take but two inſtances: Firſt, in the tempeſt at *Marleborough*, that was admirably ſuſtained, untill the defendants

Marleborough.

dants were over-power'd with lead, fire, and numbers. But chiefly in that great wonder of *little Lyme* in *Dorſet*, which having in it but eleven hundred Souldiers, did not onely ſuſtaine, but ſhamefully repulſed a Leaguer of no leſſe then (by their owne confeſſion) ſixe thouſand Enemies; whoſe Demi-cannon, and other Ordnance played unceſſantly upon their weake and thin line, for full 8. weeks together; whilſt the Souldiery in the Towne, having digged pits, (or graves rather) for themſelves, under their line, in the earth, to ſhelter themſelves from the Ordnance, did there eate, and drinke, and lodge, and dwell in mire and clay to the end of that ſiege; So that not onely their owne judicious, and noble friend, (beholding that line of theirs after the ſiege) is ſaid to have profeſſed, that he never ſaw ſuch paper-works defended by men; but even the repulſed Prince their enemie is ſaid to have acknowledged, that, had not the defendants been rebells (as he miſcalled them) every man of them did deſerve to have Command. Many more particulars, with their inſtances, might be added, to ſhew the extraordinary endeavours of the Weſt to preſerve it ſelfe for King and Parliament. But that which ought to breake our hearts in all that hath been ſaid, is to conſider, that, notwithſtanding all this labour, charge, courage, heartines, *wee have ſpent our ſtrength in vaine and for nought.* Our ſore did ſtill run, and ceaſed not, untill wee were become (as at this day) the moſt miſerable parts of the Kingdome; ſo that the Weſt muſt neceſſarily and ſpecially cry out, *The hand of God hath touched me.* This was the ſecond Conſideration.

Lime.

The Lord Admirall. Maurice.

3. *The continuance of the Weſterne deſolations.* 2 Sam. 1.

Laſtly, let us conſider the *continuance* and ſettlement of our miſeries to this day, and that, for all this, the Lords *wrath is not turned away, but his hand is ſtretched out ſtill.* Is not the Weſt at preſent, nay, hath it not been for a long ſeaſon, as the *Mountaines of Gilboa*, in compariſon to other places? that is, the Country upon which eſpecially neither dew of comforts, nor raine of ſuccour doth deſcend? Are not we alone as a people born out of due time? the utmoſt *Eaſtern parts* of the Kingdome have not at all ſeene and felt the preſent war: the *North* hath felt it indeed, but is in a manner now quite delivered: and as for the *middle parts* of the Land, though the ſhower be not as yet wholly blowne over; yet there is many a ſtrong wind that is driving away the clouds, many a bucket that is laving off the waters from them; I meane, there are many

ny potent armies fighting valiantly in thoſe Counties for their relief, onely the poor *Weſt* that was the [*primũ moriens*,] one of the firſt in this death, is like to be the [*ultimum vivens*] the very laſt in the reſurrection, whenſoever theſe troubles ſhall have an end, it being to this day fartheſt from the fountains of help, *viz. London*, and the *North*; and neereſt to the fountains of harme, *viz. Ireland* and *France*. I doe not quarrell with inſtruments, but ſhall leave them all to the Father of Spirits, and the Searcher of hearts; onely my deſire is to affect mine owne heart and yours with the conſideration of that hand of God that doth eſpecially touch us; and in that ſence I ſhall goe on to ſhew you this branch of *Weſterne* unhappineſs in theſe *three caſes*: Firſt, in *caſe* of *petitioning* and begging help and reliefe for our Country. Me thinks, the Lords providence hath ſtill way-laid us, and as it were *hedged up our waies with thornes*; God hath ſo ordered the frame of publike affaires, that little water (as they ſay) hath bin ſpared to our mill: ſome cauſe of this unhappineſs may (perchance) bee the *diſtant ſcituation* of our Country from theſe parts, and ſo it is like unto that *Laiſh*, of which 'tis ſaid, *And there was no deliverer, becauſe it was farre from* Sidon, *and they had no buſineſſe with any man*. So the Weſt perhaps hath ſeene the fewer deliverers, becauſe it is farre from *London*, and hath now little buſineſſe with the children of the *Eaſt*: It is neceſſary (I confeſſe) that the parts neereſt the heart be firſt preſerved, and it is ordinary (I find) for thoſe poor people to be *ſerved laſt*, which are fartheſt off from *the doore*. Another cauſe of this our unhappineſs may be the more importunate *interpoſition* of other ſuitors, that, like *Jacob*, doe get away the bleſſing from us, whilſt we are hunting for veniſon to procure it by; and ſo we and our Country are like that lame man in the Goſpel, that lay neer the pool of *Bethesda*, expecting a good time for healing, who thus complaineth to our Saviour, *Sir, I have no man when the water is troubled to put me into the pool: but while I am coming, another ſtepperh down before me*. The text needeth no application; this is the firſt Caſe. But ſecondly, in *caſe of obtaining*, and procuring the help which was petitioned for, I meane when armies and treaſures, have been procured, and ſent for our reliefe; yet, even then, the Lord hath eſpecially blowne upon them and us; ſometimes by turning, and over-turning our Counſels, ſometimes by fruſtrating our active endeavours: I will inſtance but in one.

The laſt Branch of of the Weſterne unhappineſſes, farther aggravated in 3. Caſes.

1. Caſe.

Iudg. 18. 28.

John 5. 7.

2. Caſe.

moſt remarkable diſappointment. You have not forgotten the time when his Excellencies army was ſent for reliefe of the Weſt: we might have ſaid of that army untill that time, as much as *David* in his Funerall *Elegy* ſaith of valiant *Saul* and *Ionathan*, *From the* 2 Sam. 1. 22. *bloud of the ſlaine, from the fat of the mighty, the bow of Ionathan turned not backe, and the ſword of Saul returned not empty*: To this both *Keinton* and *Newbury*, the firſt and ſecond time, and all other Eaſterne, Northerne, and Southerne fields can witneſs: but when once this ever before-victorious army marched into the Weſt, then behold (as if the fate of that unproſperous Country had wrought upon them) the Scene is changed, and we might alſo change our note, as *David* doth afterward in that ſame Song, Verſe 27. *How are the mighty fallen, and the weapons of warre periſhed?* That *Virgin* Army (as it was well called) had never its *nakedneſſe* uncovered, in any other Field or County, but onely in the moſt Weſterne *Cornewall*. This is the ſecond Caſe. But thirdly, 3. *Caſe.* once more, in *caſe of accepting* and (for a time) *enjoying* the help obtained and procured, yet the Weſt hath been the more unhappy: My meaning, in plaine Engliſh, is this; When ſome Armies, Brigades, and Parties have been ſent down for our *reliefe* and reſtauration, they have rather proved (by accident, and in event) an occaſion of our Countries *greater miſeries* and bondage; for, upon their coming into thoſe parts with help, and promiſes of continuance, the wel-affected have the more freely engaged themſelves; that is, ſome men that had before walked ſo prudently (yet honeſtly) that the Enemy had no great advantage upon them, did actively diſcover themſelves: others, that had laine hid in woods and pits, or were fled to the next Gariſons, came forth, and brought out with them all their treaſure and proviſion, which they had hidden from the *Midianites*; and all theſe (you may ſuppoſe) doe now take the Covenant, doe draw in their friends to their Party, and, in a word, doe *imbarque* both their perſons and whole remainder in the preſent Bottome: But loe, upon a ſudden, (to follow the Metaphor) either the Veſſell is *ſplit*, and ſo they are wrackt; or the *wind* is turned, and ſo the Barque drives away; leaving them (as that wandring *Æneas* left his *Dido*) to diſpaire, cry out, and periſh. Even thus have many of our intended helpers proved unto the wel-affected of the Weſt but as an *Egyptian reed*, but as a piece of *new cloth* ſet upon an old

old garment, whereby the rent hath been made worſe; or, (to ſpeake but this once, though I can hardly ſpeake ſufficiently in this point) but as *Gaal* the ſonne of *Ebed* proved unto the men of *Shechem*: Let us looke ſadly upon that Example; It is ſaid, *And the men of* Shechem *put their confidence in him: And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and curſed* Abimelech. Why? what might be the cauſe of this great *confidence* and merriment? Surely, *Gaals* boaſting, and his *promiſe* of protection to them. *And* Gaal *the ſonne of* Ebed *ſaid, Who is* Abimelech, *and who is* Shechem, *that wee ſhould ſerve him? — And would to God this people were under my hand; then would I remove* Abimelech. But what is the event both of his big words and their great hopes? It is this in ſhort: firſt, *Gaal* is *worſted*, and ſo leaveth them; then cometh *Abimelech* with his Army, and "fights againſt the "City, and takes it, and ſlayeth the people that were therein, and "beateth down the City, and ſoweth it with ſalt, &c. Wee have divers ſuch *Shechems* in the Weſt; as thou forward *Barneſtaple* art one witneſſe: And though *Taunton* be lately relieved, (bleſſed bee God, and all that had a hand in that worke;) yet, even ſince that relieving, my native *Chard* is another ſad witneſſe of this truth.

Judg. 9 26, 27.

Verſ. 28, 29, 30, 41, 44, 45.

But ſome may object; Such miſeries as theſe are the inſeparable, unavoydable accidents of warre. *Object.*

Yet give mee leave, even in thoſe accidents, that is, acts of extraordinary providence, ſtill to obſerve how the Lords eſpeciall *hand* doth *touch* the Weſt: And ſuffer mee to ſay with ſorrow, that few other parts of the land have had ſo great a ſhare in this kind of unhappy accidents, as thoſe five Counties towards the ſetting of the Sun. *Anſw.*

Before I conclude this ſad Point, concerning the ſingular unhappineſſe of the Weſterne parts, give mee leave to mind you but of *one aggravation* more; namely, That the hand of God hath been very heavie upon many of our excellent Weſterne Leaders: Hee hath *pluckt away* divers of our *Supporters* from us, and hath ſmitten ſome of our *Shepherds*. Brethren, you know that dreadfull commination againſt the Jewes, wherein the Lord threatned to *take away from* Jeruſalem *the mighty man, and the man of warre; the Judge, and the Prophet, and the prudent, and the ancient;* *The laſt additionall aggravation of eſpeciall Weſtern unhappineſſes, Loſſe of Pillars.* Iſai. 3. 1, 2, 3.

cient; the Captain of fifty, and the honourable man, and the Counſellor, and the cunning Artificer, and the eloquent Orator. I know not the loſſes of other parts of the Land; ſure I am that the Weſt hath been a deep loſer in all theſe kinds. What City, what Town, nay, what Pariſh (almoſt) of eminency is there in thoſe parts, in which there is not ſome one or more *uſe full man dead?* Some ſuch perſons have been ſlaine by the ſword; others have died of the diſeaſes of the Armies; and a third ſort have had their hearts broken by the Oppreſſors. Many other men are better acquainted with divers of the Weſterne Townes than my ſelfe; and yet, even out of my little knowledge, I could reckon up ſome very eminent ones, which the Lord hath taken away from every of the five Weſtern Counties but [a] one, ſince this Parliament did begin. Why ſhould wee deny *honour* to the *dead?* Why ſhould wee neglect a powerfull *meanes* of *humbling* our owne hearts? Firſt, give mee leave to remember you of our loſſes of *Parliamentary State-pillars:* What a precious *paire* (to begin at home) of excellent inſtruments hath *Devon* loſt? Surely, the [b] one of them was no leſſe than [*the ſtay and the ſtaffe*] of that County: and the [c] other might juſtly be called, *The prudent man*; though in yeares hee was not the *ancient:* and both were taken away, by a kind of [d] imperillous diſeaſe, in our times of greateſt need. Next, what thinke you of the loſſe of that [e] greateſt, and moſt cordiall Knight of *Somerſet?* was not hee by an eminency [*the ancient and the honourable?*] And to him adde [f] another honeſt worthy Knight that ſerved for the ſame County, who was likewiſe called away in the midſt of the worke: Theſe two were (I take it) the onely paire of right Parliamentary Knights of that County. Alſo in *Wilts* wee may reckon [g] another precious and worthy Knight, which the Lord hath ſnatched away from his Country. Nay, laſtly, even *Cornwall* it ſelfe may complaine, that of her little *handfull* of good members, which doe hold faſt to this Cauſe, ſhee hath loſt a principall [h] *finger*: All theſe were Parliamentary Supporters of the Weſt. And wee doe all know, that when the owner of an houſe doth pull away the poſts and pillars thereof, it is a ſigne that hee doth intend either to build it better, or to demoliſh it.

[a] *Dorſet.* —*Cineri gloria ſera venit.*

1. *In Parliament,*

[b] Jo. Upton *Eſquire.*

[c] Tho. Wiſe *Eſquire.*

[d] *The ſmall Pox.*

[e] *Sir* Fran. Popham, *Knight.*

[f] *Sir* Peter Wroth, *Knight.*

[g] *Sir* Henry Ludlow, *Knight.*

[h] *Sir* Rich. Buller, *Knt.*

2. *In the Aſſembly,*

But this is not all; wee have had a deplorable loſſe in *Prophets* too: *Three* of the five Weſterne Counties had but *five* of their

their Ministers sitting in the *Assembly of Divines*; and lee, [a] *two* of those five hath the Lord taken away from us in these parts: even a paire of workemen that were some of the charets and horsemen of the West; both of them were eminent for piety and abilities: But give mee leave to mourne especially over that [b] eldest *pillar of fire*, which did for so many years support and enlighten the true Religion in the West: give mee leave to call him [*the mighty man and the Counsellor*;] that is, the Champion, and the Oracle, of persecuted Ministers, and people in those parts; yea, the *hammer* of Schismaticks, and the *salt* of the most Western City; which did not onely preserve it (in great part) from the *putrefaction* of Prophanesse, but from the *rawnesse* of Novelties. In a word, hee was so publike a good, that for him that whole City hath cause *to weare blacks*. Thus the Lord hath taken away from us the Prophets. And now (to fill up our sorrowes) I could tell you, finally, of the losse of [*the man of warre, and the Captaine of fifty*;] that is, of some considerable *Martiall pillars*: I could instance, upon knowledge, in that *precious piece of activity*, upon whose good name biting Envie may breake her teeth, but shee shall never be able to devoure it. And in that other *pious Commander* in the same Town, who having defended his Charge to the utmost, yet afterwards died with griefe, because hee could doe no more. But I forbeare to draw forth this threed any farther, because the clue is growne so big already. Thus have I done with the *Causes for which* wee ought really to pity our Western Brethren, with all those excitations and incentives to compassion, which that Generall did afford us.

[a] *Mr* Henry Painter, *of* Exon. *Mr* Peal, *of* Dorset.

[b] *Mr* Painter, *B.D.*

3. *In the Armies*, *Col.* Wil. Gould. *Lievt. Col.* Martin.

Secondly, we come now to the *meanes*, by which we may pitie the West to purpose: And this Generall (as I promised) must yeeld us some *instructions* and *directions* in that brotherly, Christian duty. These instructions may be of two sorts: 1. Some *more generall*, and *borrowed* from the example of the friends of *Iob*, mentioned in this historie. 2. Others *more particular*, and as it were independent, taken onely from the subjects, or instruments of our compassion.

Secondly, *Means and instructions to direct us in the duty of pitie*, viz. 1. *In generall, from the example of* Iobs 3. *friends. In their visit, note*,

First in *generall*: as we have already found in this book of *Iob*, a paterne, and *parallel* of *miserie*; so may wee fetch out from thence a *Copie* of *compassion*, even from the pitie of *Iobs* three friends; it is described Chap. 2. in three Verses, *viz.* Verse 11, 12, 13.

11, 12, 13. They doe containe the viſit of *Iobs* friends: in which we may obſerve, 1. The occaſion. 2. The ground 3. The end, and intendment of their coming.

1. *The occaſion.* Verſe 11.

The *occaſion* of their viſit, was the *report* of all the evill that was come upon *Iob*: *Now when* Iobs *three friends heard of all the evill that was come upon him, then they came:* This may hint unto us the duty of *enquiring*, and liſtning after our diſtreſſed friends and Country, which ſhall be the firſt branch of reall pitie.

2. *The ground.*

The *ground* of this viſit was a mutuall agreement, or a voluntarie compact made between them; *for they had made an appointment together to come, &c.* This doth intimate unto us, the duty of *aſſembling*, and conſulting together, for the good of our afflicted brethren, which will be the ſecond branch of friendly pitie.

3. *The end, hence.*

The *end*, and intendment of their viſit, is expreſſed to be twofold:

1. To communicate with him in his ſorrows; *to mourne with him.*

2. To communicate to him their comforts; *and to comfort him.* Then their ſolemne mourning is expreſſed through the next verſe, *v.* 12. and the cauſe thereof. *vlt.* But theſe laſt two verſes, I ſhall not touch upon: onely let us run thorow the former three branches of reall compaſſion.

1. *Duty, Enquiry, &c.* Iob. 2. 11.

The firſt branch of reall pity, is to *hearken out*, and make enquiry after our diſtreſſed brethren. Thus *Eliphaz*, *Bildad*, and *Zophar*, were induced to pitie *Iob*, by the hearing of their eares: *When they heard of all this evill that was come upon him, then they came every one from his owne place, &c.* Marke, the very *hear-ſay*, or report of the afflictions of friends ought both to take our eares, and to move our hearts. But, alas for the *Adder-like* deafeneſſe of multitudes now amongſt us, that will not heare in that eare (as we ſay) for feare leſt their hearts, and then their purſes ſhould be pickt open; for they doe interpret every ſad relation, to be the preface to a petition: Yea, many men are (like the people neer the falls of *Nylus*) growne deafe by the continuall noiſe of dolefull reports: Surely the Lord will boare ſuch eares at laſt. Others there are, which doe account it a cheaper and a *wiſer way*, not to beleeve any ſad reports at all but generally to cry them downe, as falſe

and

and uncertaine pamphlets, rather then to be at the paine of letting them into their hearts; and theſe are like churliſh *Nabal*, which did chooſe rather to call *David* a run-away, and to ſuſpect the truth of his meſſengers, then to be at the charge of rewarding and relieving them. The ſword may one day find out theſe men alſo.

But chiefly wee muſt obſerve from this duty of enquiry, that wee ought to have our eares open to receive, yea, our mouthes open to *enquire* after all the evill that doth come upon our friends. Good *Nehemiah* did not only hearken what tidings from *Ieruſalem*, but (ſo great a Courtier as he was) he made enquiry after newes: *And I asked them concerning the* Jewes *that had eſcaped, which were left of the captivitie, &c.* It ſeemes he was both earneſt and buſy, in his interrogatories; for ſo you may read the words; I asked *concerning* the Jewes, *concerning* the remnant, *concerning* Jeruſalem: Here is queſtion upon queſtion, and another upon that againe, concerning, concerning, concerning; juſt as your vehement inquiſitors uſe to doe; yea, he doth enquire after every particular too, as the *Jewes*, the remnant, *Jeruſalem*: Let this example ſhame the faces of all ſuch *Epicures*, as cannot liſten after the condition of their ſuffering fellow-members: Surely themſelves are but as the *belly* in the publike body, of which wee ſay, that it *hath no eares*; and I ſhall leave with them that juſt proverb of the holy Ghoſt: *Who ſo ſtoppeth his eares at the cry of the poor, he alſo ſhall cry himſelfe, but ſhall not be heard.* But as for us, (my brethren) let us be like unto pious old *Ely*, who, although he had loſt his eyes, yet doth uſe his eares to the utmoſt, in liſtning after the condition of the Arke, and *Iſrael* in the field: *Ely ſate upon a ſeat by the way ſide, watching:* Yet it is added; *his eyes were dimme, that he could not ſee.* A ſtrange watchman that had no eyes; but it ſeems that he did watch with his *eares*, to heare what newes from the armies; ſo let us even pant with trembling hearts after the publike occurrences: And here I cannot but complaine, and grieve, to conſider how much the ſtream of perfect and true intelligence (that ſhould be to our dayly prayers, as water to the mill) is continually obſtructed, defiled, and broken in this great City, by manifold printed malignities, falſities, and miſtakes. This was the firſt branch of the reall pitie, from the example of *Iobs* three friends.

Nehem. 1. 1, 2.

Venter auribus caret.

Prov. 21. 13.

1 Sam. 4. 14, 15.

2. *Duty, aſſembling, &c.*

The Second, was to *aſſemble* and *conſult* together, for the good

of our afflicted brethren: Thus *Eliphaz*, *Bildad*, and *Zophar*, did make a mutuall *appointment together to come, &c.* Learne wee hence, the neceſſary leſſon of *voluntary meetings*, for the benefit of our diſtreſſed abſent brethren and Country.

Jobs friends were neither conſtrained nor called together, but their act was both free and unanimous. Let all our *unſociable*, untuneable Weſterne exiles, conſider this patterne; even all thoſe that are backward to friendly conſultations and deliberations for the good of their native Country; but too forward to cenſure and prejudicate all ſuch as doe promote them: Surely, there were not more *excuſes* made by thoſe ungratefull gueſts, which were invited to that Goſpel *marriage feaſt*, then may be heard from ſome of us, when we are invited to meet together for the publike good: the *purchaſe*, the *oxen*, the *wife*, pride, profit, and pleaſure, doe all bring in their ſeverall put-offs; "*One* man will tell you be- "fore-hand, that the meeting will be *to no purpoſe*: Who made him a Prophet? but if thou art ſure of that (O diviner,) then thou oughteſt the rather to come thither, or at leaſt to appoint ſome other place, thereby to make up an effectuall meeting. *Another* man "takes *exception*, becauſe ſuch a one did appoint the conſultation: "But why hadſt not thou prevented him? Beſides, I thinke it is "lawfull for any man to beſtow his paines freely towards the dreſ- "ſing of a common field. A *third man* objecteth (pettiſhly) that "he *never heard* of the meeting before, neither hath hee as yet "been told the buſines. Why, who was bound to be the beadle to "give you notice? who is paid for that ſervice? Me thinks thou "might'ſt rather account it a mercy from God, and a courteſie from "man, that thou doeſt by any meanes heare of any opportunity of "doing good at any time; nay, (as I conceive) thy ſelfe art bound "to aske and inquire, after ſuch occaſions of ſerving thy Country; "and me thinks there is Scripture for it, *Whatſoever thy hand find-* "*eth to doe, doe it with thy might.* Doth not [*finding*] imply "and ſuppoſe a [*ſeeking?*] nay, is not the promiſe of finding made "to ſeeking; *Seeke and yee ſhall find?* A *fourth* perſon will not "come together with others by appointment, becauſe (forſooth) "*ſuch a man* will be there whom he hateth (perhaps as *Ahab* ha- "ted *Micaiah*,) for his round dealing. A rod, a rod; have we not "yet done with this old peeviſh Weſterne humour? cannot all "our Countries miſeries, and our owne hitherto, nip this ranke-

Luke 14. 18, 19, 20.

Eccleſ. 9. 10.

Mat. 7. 7.

neſſe

" neſſe of ſpirit? Will we needs have another whipping with ſcor-
" pions for this ſin? Well, marke the iſſue, the Lord hath not as yet
" ſpent all his plagues upon us, but we ſhall find that if he loves us,
" he will not leave us, before he hath bowed or broken our pettiſh
" ſtomacks. Finally, the *laſt ſort* of men, they cannot come, becauſe
" of other private gainfull *buſineſſes of their owne*, or perchance
" ſome hollow viſit for pleaſure: To this I anſwer, Have we yet
" ſome *Ionah's gourds* left us, to ſhelter and delight our ſelves un- Ionah 4. 6, 7, 8.
" der them after our former wrack for thoſe ſelfe ſame ſins? Take
" heed, leſt the Lord doth *provide a worme* in the heat of the day,
" to ſmite thoſe gourds alſo untill they are withered, and, after the
" worme, ſome *vehement blaſt* to beat upon our heads till we faint
" againe. In a word, let me ſpeak to all ſuch Exiles in generall, in
the language of *Mordecai* to his kinſwoman Queen *Heſter*, *If ye* Heſt. 4. 14.
*altogether neglect this duty at this time,--then ſhall there enlarge-
ment and deliverance ariſe to the* Weſt *from ſome other meanes,
but yee and your fathers houſes may be deſtroyed*; and *who knowes
whether we are come* to this City *for ſuch a time as this?*

But as for you, my dearly beloved, who are willing to doe, to ſuffer, or to bee, any thing, or any where, ſo as the Weſt may live againe; to you I would recommend, as a *Legacy*, that golden portion of the author to the Hebrews: *Let us conſider*, that Heb. 10. 24. is, with much prudence: *One another*, that is, the diſpoſitions, gifts, experience, vertues, and faults of one another: *To provoke unto love, and to good works*; that is, ſtriving who ſhall be firſt, and moſt in doing, and receiving of good: *Not forſaking the aſ-* Verſe 25. *ſembling of our ſelves together*; that is, both by Church-aſſem-blies, and Chriſtian meetings, for the ſpirituall and civill good of our Country, our ſelves, others, ſoules, bodies: *As the manner of ſome is*: that is, of Schiſmaticks, Apoſtats, Cynicks: *But exhorting one another*, (by word and example) *and ſo much the more, as yee ſee the day approaching*: that is, the day of generall and particular judgement, the day of publike and ſpeciall tryall; and theſe dayes we ought to look unto, as at the doore, at all times, but eſpecially then, when the plague is begun, when one foot of it is over the threſhold. This was the ſecond branch of the reall pitie of *Iobs* friends: *viz.* their appointed meeting together to viſit him.

3. *Duty, Communication of good and evill.*

The third branch of their friendly viſit, is contained in the End thereof, and that is expreſſed in the Text (as I ſaid) to be two-fold:

1. To

1. To communicate with him in his ſorrows, *To mourn with him.*
2. To communicate to him their comforts, *And to comfort him.*

But theſe two, for brevities ſake, we will twiſt together: they are indeed the *both hands* of reall friendſhip; the one is the giving *hand*, with which we doe freely ſtrip our ſelves of any of our comforts, reaching them forth to our diſtreſſed friends; this is commanded by the Apoſtle when he ſaith, *Diſtributing to the neceſſity of the Saints*: The other is the *receiving hand*, with which we doe take off their burthens, laying them upon our own ſhoulders; and this alſo is enjoyned by the ſame Apoſtle, when he commandeth, *Beare ye one anothers burthens, and ſo fulfill ye the law of Chriſt.* It is one great commandement, or law of Chriſt, *that wee love one another*: It is another, that wee *doe to others, as wee would they ſhould doe to us.* Both theſe lawes doe bind us to both thoſe duties of communicating: And indeed, as the lawes, ſo the *example of Chriſt* doth enforce the ſame thing; for with one hand he doth *reach forth* unto his Saints both his merit, and Spirit; and with the other hand he doth beare our iniquities, and takes upon him our infirmities. Let us therefore make him our Lord and patterne, in labouring to doe the offices of Chriſtian friends to our diſtreſſed Country-men with both hands; not contenting our ſelves onely with ſtripping our ſelves of our owne comfort, and to give it unto them, as *Ionathan* (in token of friendſhip) ſtript himſelfe of the robe that was upon him, and gave it unto *David*, and his garments, even to his ſword, and to his bow, and to his girdle; but let us alſo make the ſorrowes, and ſufferings of our afflicted brethren, to be our owne. But of this kind of compaſſion, I have ſpoken ſomewhat already in my excitations: The reſt that remaineth I ſhall bind up together and threſh out in the

Rom. 12. 13.

Gal. 6. 2.

John 13. 34. Luke 6. 31.

1 Sam. 18. 4

2. *In particular,*

Second Generall which I promiſed, was called the *more particular means* of reall pitie; & it may be amplified by the ſpeciall members and weapons, by which our compaſſions are acted and expreſſed. In few words then, would we perform the duty of friendly pitie in deed and in truth? Then we muſt do it, *Corde, Ore, Opere*; with our hearts, with our mouthes, with our hands or actions.

Firſt, Corde.

Firſt, *with our hearts*: The heart is the fountaine of all reaſonable living motions; and if any actions have not their riſe from thence, they are artificiall, or but brutiſhly naturall: labour wee therefore to engrave a map of our miſerable Country upon our hearts.

hearts. "Queen *Mary* is reported to have ſaid after the loſſe of "*Callice* to the *French*, that whoſoever ſhould rip up her dead "body, might find *Callice* in her heart; Her reaſon was, becauſe "that *laſt footing* of *England* in *France* was loſt under her raigne "and government. Brethren, our native Counties have been loſt in our time, and partly alſo by our ſins: Oh let us therfore *carry the Weſt* continually in *our hearts*. What, carry it in our hearts you will ſay? What is that? How may it be done? *Anſw.* I meane, let us *Queſt.* *Anſw.* carry in our thoughts and affections all thoſe *Cards* of the five Weſterne Counties, which I have drawne before your eyes already: but, becauſe that draught is ſomewhat imperfect, I would onely adde unto it two or three *termes of art* in this place; they may be borrowed from *Paul*, in a verſe of his to the *Epheſians*: where, labouring to expreſſe the great love of God in Chriſt, he giveth it ſeverall dimenſions, that ye *maybe able to comprehend with all Saints, what is the breadth, depth, & height of that love*. There is the whole *trina dimenſio*, (as they call it) all the *three dimenſions* of miſery to be obſerved in the preſent maps of the Weſt: As namely, the [*latitude*] the [*longitude*] yea [*the profundity*] of their ſufferings. Epheſ. 3. 18.

Firſt, would you know [*the breadth*] of our Weſtern miſeries? Surely, they are as broad as a tract of land containing from Eaſt to Weſt (as our Geographers doe meaſure the five Counties) above *two hundred miles*; and from North to South generally the whole continent betwixt the Northerne and Southerne ſeas: In which tract there are commonly accounted five *Cities*, *Market-Townes* one hundred thirty and one; diverſe of which may compare with ſome of your Eaſterne, and Northerne Cities: Of *Pariſhes*, one thouſand foure hundred nintey, and thoſe alſo not (as in ſome other Counties) narrow and thin, but generally very ſpatious, very populous. In ſhort, the Weſterne tract that is now ſo miſerable, doth containe that whole kingdome of the *Weſt Saxons*, (* two Counties only excepted) which of old (like *Moſes* his rod) did devour all the other ſix kingdoms of that Heptarchy; and I have cauſe to thinke, that at this day, could there be but a competent number of helpfull forces afforded unto that Country, (like a bucket of water that is poured into a drie pump to ſet it going) it would not onely be able to defend it ſelfe, but might ſend forth many comfortable ſtreams towards the refreſhment of other parts of the kingdome. Sure I am by experience, that when the ill-affected of but

1. *Latitude of the miſeries of the Weſt.* *Camden.* *Speed.* *Berks.* *Hampt.*

but one of thoſe five Counties had over-flowne the Weſtern banks, which for a long time did beate back their ſtreams, they did in a ſhort ſpace turne the tide thorrow the whole kingdome. This is a touch concerning the latitude, or breadth of the Weſtern miſeries.

2. *The Longitude.*

Secondly, would you know what is the longitude, or *length* of this map of miſerie? that is, how long time thoſe parts have bin over-flowne? Surely, I muſt anſwer, that the calamities of the kingdome, and of the Weſt, doe beare the ſame date; even from *Auguſt* in the yeare 1642. unto this preſent, hath the fire of warre been blown up and down in thoſe Counties; and ever ſince about *July* in the yeare 1643. when the Weſt received her deaths wound at the *Devizes*, hath the enemie been maſter of the field in that *little kingdome*: only I confeſſe ſome blood did run to the heart in *Exon* after that blow, and it was cheriſhed to the utmoſt by that poor beleagured Citie; there being (I beleeve) ſcarcely an hired ſouldier behind of his pay ſo much as for one week, to the laſt day. Alſo there was a ſhort ſeeming reviving in *the field*, but it proved but as a draught of cold water to a man in a *fever*, which did increaſe the after-fit: So that generally ever ſince that laſt blow, and at this preſent, the ſtate of the Weſt hath been, and is, after this manner: Firſt in *Cornwall*, which is a tract of land in length 60. miles, in breadth 40. containing 23. market-townes, and pariſhes 161. there is not left us one yard of ground, wheron a known parliamentary friend can ſet his foot. In *Devon*, which is a tract of land in length 54. miles, in breadth 55. containing 40. market-townes, and pariſhes 394. onely one poor ſingle *Plymouh* is left us, which ſtandeth like a *kid* amidſt a *wilderneſſe full of wolves*; for the whole Country *beyond* it Weſtward to the lands-end, being above 50. miles, and the Country upon *this ſide* of it Eaſtward, being full as many, is wholly poſſeſſed by the enemy; the conſtant Town ſtanding alone, amidſt them all, as a *lambe in a large place*. In *Somerſet*, which is a tract of land in length 55. miles, in breadth 40. miles, containing 29. Market-Townes, and Pariſhes 385. there is left but one poore ſingle *Taunton*, that ſtandeth like the *burning buſh* amidſt a Country full of firie flaming ſwords. In *Wilts*, a tract of land in length 39. miles, in breadth 29. containing 21. Market Towns, and Pariſhes 304. there remaineth, eſcaped out of the common wrack, one only *Malmeſbury* (as I conceive.) Finally, *Dorſet*, which is a tract of land in length 44. miles, in breadth 24 con-

Note this preſent ſtate of the Weſt.

Hoſea 4. 16.

24. containing 18. Market-Townes, and Pariſhes 248. hath in it the moſt remainders of all the five Counties, and in it there are foure Maritime Townes under the power and obedience of King and Parliament. "The totall in ſhort is this, that *ſeven Townes* are "yet left us in *five Counties*, of which, foure are ſcituate in one "County, and the other *three* in *foure* Counties more. This is the "longitude, or the length of Weſterne miſeries.

Would we know the profundity or *depth* of our afflictions? Do but remember what hath been ſaid already; doe but ſeriouſly call to mind all the forementioned methods of miſery, as *plundring of temporalls* by cruell ſtrangers, and unnaturall neighbours, both *Caldeans* and *Sabeans* by ſword and fire; then the *corporall ſmitings*, in liberties, livelihoods, lives, by ſlavery, enforcements, or preſſings, impriſonments, deaths; and laſtly, *ſpirituall tortures*, by the loſſe, the corrupting and poiſoning of ordinances, as faſting and the Miniſtery of the word, by inforcing of perjury, and ſo murthering both ſoule and body together, &c. And this very recapitulation will ſufficiently ſhew the depth and profundity of our afflictions, and this Map ought we to carry in our hearts. 3. *The profundity.*

We muſt pity our Countrymen with our *mouthes* too; that is, in ſhort, by ſpeaking for them, by ſpeaking to them, by ſpeaking of them, as often and as opportunely as we may, *ſpeake* [*for them*] eſpecially to the Lord in prayer: Open thy window daily towards the Weſt, as *Daniel* did; yea, plead with the Lord for thoſe parts, as *Abraham* did plead for the Cities of the plaine, becauſe he had a Couſin *Lot* and his family there inhabiting; tell the Lord that there is many a thouſand righteous to be found there, beſides thoſe that are baniſhed thence, and aske him with teares, *Whether he will deſtroy the righteous with the wicked*; yea, give him no reſt, untill thou bring downe his pardoning mercies from fifty to ten, as *Abraham* did. Beſides, ſpeak *to men* alſo, as *Nehemiah* did to his King and Maſter, plead for the place of thy fathers Sepulcher that lieth waſte, but eſpecially for the Sanctuary of the Lord which is deſolate: ſpeake as *Heſter* did to her Soveraigne and husband, though with the hazzard of her life, and ſay, *Let my life be given me at my petition, and my people at my requeſt; for we are ſold to be deſtroyed, to be ſlaine, and to periſh.* This is to ſpeake for them. Next, *ſpeake* [*to them,*] if poſſibly we may by mouth, at leaſt by letters and meſſages: You know how ſweet, how comfortable a meſſenger is, 2. *Ore.* Gen. 18. Heſt. 7. 3, 4.

that cometh with glad tidings from farre: *As cold water to a thir-*
Prov. 25. 25. *ſty ſoule, ſo is good newes from a farre Country.* We read (to our great benefit) what large letters ſome of the Apoſtles by inſpiration did write to the abſent ſcattered Churches and Saints in their dayes: Thus *Paul* did ſend forth no leſſe then thirteen Epiſtles (beſides that to the *Hebrewes*) ſome to ſeverall Churches both in *Europe* and *Aſia*; Others to ſeverall perſons, as to *Timothy*, *Titus*, *Philemon*. Thus *Iames* indited an Epiſtle, conſiſting of divers ſeaſonable inſtructions and conſolations, to the twelve tribes which are ſcattered abroad; and *Peter* writeth a firſt and ſecond Epiſtle generall, to the ſtrangers that were ſcattered through *five* diſtinct Kingdomes and *Provinces*, ſomewhat anſwerable to our *five* Weſterne Shires or *Counties*. Thus briefly *Iohn* the beloved diſciple hath by the ſpirit left upon record, both his generall and particular Letters, which are inſcribed to perſons of ſeverall ranks and ſexes, even as high as the Elect *Lady* and her children, and as low as his *hoſt* Gaius. By all which Epiſtles, and written meſſages, they being dead, doe yet ſpeake unto us this duty of preaching unto our abſent brethren, as often as conveniently we may, by Epiſtles and Letters. Laſtly, and at leaſt, let us *ſpeake* [*of them*] whereſoever we come; let us performe that cheap duty for them, which thoſe captives in *Babylon* doe promiſe to their deſolate *Sion*
Pſal. 137. 6. in the Pſalmiſt, *If I doe not remember thee, let my tongue cleave to the roofe of my mouth, if I preferre not* Ieruſalem *above my chiefe joy*. When the City of *Gloceſter* was in diſtreſſe, it is ſaid, that ſome of her friends here in *London* did uſually ſtand at the doors of both Houſes of Parliament, crying modeſtly to the Members as they paſſed in and out, Remember *Gloceſter*, oh remember poor *Gloceſter*! and it pleaſed God that at that time poore *Gloceſter* was remembred and relieved. Oh how many *Gloceſter* Cities, and *Gloceſter*-Shires are there now periſhing, yea, halfe periſhed in the Weſtern Counties? Let us therefore unceſſantly ſcatter our cryes up and downe in all places, to all perſons, where there is any poſſibility of ſuccour, and ſay, *Remember the Weſt, Oh remember the unparalleld ſufferings of the Weſt!* So much concerning verball or vocall compaſſion, which is to pity them with our mouthes.

3. *Opere.* Let us pity our Weſterne Country-men in *deed* and *action*; this is the beſt proofe and perfection of both the former branches of compaſſion, as Saint *Iames* appoſitely telleth us; *If a brother or*

a ſiſter (ſaith hee) *bee naked, and deſtitute of daily food, and one of you ſay unto them, Depart in peace, be you warmed and filled, notwithſtanding yee give them not thoſe things that are needfull to the body, what doth it profit?* Surely, nothing at all, either to the meere verball giver, or to the ſeeming receiver. Let us therefore ſhew our pity by our workes; that is, let us caſt in, if neceſſary occaſions doe require, even a part of the remaining duſts and drops of our meale in the Barrell, and of our oyle in the Cruſe; and doubt wee not but the Lord will take care ſo to bleſſe the remainder, that there ſhall be a ſufficiency for us and our family: yea, let us caſt in the two laſt mites, even all that wee have, into that publike treaſury, if need requires it, and ſo engage the Lord to maintaine us. There is, to this purpoſe, a famous Example of the *Carthaginians*, recorded in Hiſtory, which hath come often into my mind, and it is this; When that people had ſuſtained their firſt and ſecond warre with the *Romans*, with honour and ſome good ſucceſſe, at laſt the third and fatall warre begins; in which, when the *Romans*, pretending articles of peace, had *treated away* the *Carthaginian* Navie, which they ſpeedily fired in the very face of the City, then offering them this onely condition, [Th at they muſt all depart their owne Country, leaving it and their eſtates wholly to the Enemies:] 'Tis ſaid, that this proffer, for the horridneſſe of it, ſo enraged them, that they would rather chooſe to adventure upon the utmoſt of extremities. Hereupon all the City doe generally call to Armes, not ſo much out of hope to defend themſelves, as becauſe they had rather that their Country ſhould be deſtroyed by the hands of the Enemy, than by their owne. And now the great worke to be done by them is to build a new Navie: For the making whereof, for want of timber, they doe pull down their owne houſes; for want of iron to make bolts and nayles, they doe work up their gold and ſilver; and for want of cordige, the Matrons doe cut off their haire to make ropes and cables. Ah poore ſoules, yet gallant ſpirits, that could ſo freely caſt in their *laſt all* to the honourable funerals of their deceaſed Country! Brethren, this is the third, and (I hope) the laſt and beſt conflict of the *Engliſh* (yea, *Britiſh*) *Proteſtants* with the *Antichriſtian Romans*: Firſt, they did attempt againſt us by force, in 88. Next, by fraud, in their Gun-powder Treaſon: But, behold, now (and let us beware the third) in this laſt attempt, force and fraud are knit

James 2. 15, 16.

1 King 17. 13, 14, 15, 16.

Flor. lib. 2. c. 15. de Bel. Punic. tert.

Spe pacis injecta traditam à volentibus claſſem, &c.

knit together; their Armies (in ſtead of their Armado) are combined, with their *ſecond Gun-powder Treaſon*, to blow up this Parliament: I ſay, with their ſecond Gun-powder Treaſon; which, for impudence, cruelty, and univerſality, doth exceed the firſt. Nay, (and to carry-on the application of my *Punick* Story) they have already treated-away ſome of our moſt conſiderable pieces, as *Ireland*, and the *Weſt* of *England*. Let us now play the *Carthaginians* in hope, and to purpoſe: Let us not ſpare the reliques of our eſtates, treaſures, perſons; our houſes, gold and ſilver, haire, heads and all, to redeeme all our temporall, naturall, ſpirituall goods againe. As for the *iſſues*, let them be wholly left to the good pleaſure of our God; perchance it may pleaſe him to make good unto us, Weſtern Exiles, that promiſe by *Zephaniah*, namely, *To leave in the midſt of* the Weſt *an afflicted and poore people, and they ſhall truſt in the Name of the Lord.* Surely, ſuch a mercy as this would be great, and precious to broken hearts: Or, perhaps (which ſeemeth ſharper) hee hath in his ſecret purpoſe juſtly decreed, that unworthy wee, of this preſent generation, ſhall not returne to conquer or ſee againe our native Country; though, perchance, our children after us may obtaine that favour: But, though it be thus, yet let us labour to *conquer our ſelves*, and our own inordinate deſires; ('tis as great a mercy to want drought, as to have drinke;) let us prepare to ſee the pleaſed face of Chriſt at laſt: And for preſent, ſtrive we to attain to hearts like that of *David*, who, when hee was flying from his *Jeruſalem*, from his *Kingdome*, yea, from *Ordinances* and all, yet could ſay unto *Zadok*, *Carry back the Arke of God into the City: if I ſhall find favour in the eyes of the Lord, hee will bring mee againe, and ſhew me both it and his habitation: But if hee ſay thus, I have no delight in thee; behold, here am I, let him doe to mee as it ſeemeth good unto him.* Such a depth of ſelfe-ſubmiſſion as this, is the higheſt ſtep of ſelfe-advancement. However, ſo long as our remaining inch of Candle ſhall be burning, (whatſoever place may be our Candleſtick) let us mightily, unceſſantly, eſpecially, pray, ſtudy, act, *FOR THE WEST, FOR THE WEST, FOR THE WEST.*

Zeph. 3. 12.

2 Sam. 15. 25, 26.

FINIS.

MUSEUM BRITANNICUM